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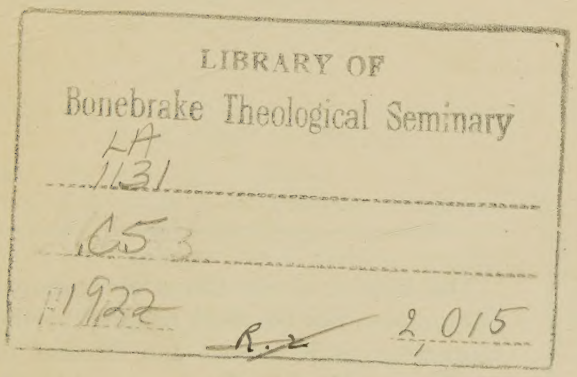
CHRISTIAN EDUCATION IN CHINA

A Study made by an Educational Commission representing the Mission Boards and Societies conducting work in China



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Committee of Reference and Counsel
of the Foreign Missions Conference of North America
25 MADISON AVENUE, NEW YORK CITY

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The Report of the China Educational Commission has not been adopted by the Committee of Reference and Counsel of the Foreign Missions Conference of North America nor by the Standing Committee of the Conference of Missionary Societies in Great Britain and Ireland, nor by any Board or Society responsible for educational work in China.

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FOREWORD

The publication of the Report of the China Educational Commission marks, in one sense, the completion of an undertaking which was begun in 1917 (See Introduction). In a more vital sense, it marks the beginning of a new and very important development in the history of Christian education in China. From this time on, as a result of the studies of the Commission, the forces concerned with Christian education in China have before them a statement of principles which, in the judgment of careful and sympathetic students, should underlie all future progress and a forecast of opportunities and ideals which should arouse much latent energy.

It will equally be the obligation of the several Boards and Societies responsible for the support and administration of Christian education in China to give careful heed to the matured conclusions of the experts who were set apart to make this study. The Report may either lie undisturbed in their archives, useful for the future historian of education in China, or it may become a directive factor in the educational system of China, influencing powerfully the intellectual life of the Chinese Church and of the Chinese people.

It does not follow that the specific recommendations made by the Commission must necessarily be adopted. This remarkable study will accomplish its purpose if it leads the forces responsible for Christian education in China (that is, the Boards at home, missionaries on the field and the Chinese leaders) to lay hold of the principles which lie at the foundation of the permanent educational progress of the Chinese people and to go forward with the same spirit of unity which has dominated the work of the Commission to make an adequate educational Christian programme for China.

In commending this study of Christian education in China to the earnest consideration and study of the Boards and Societies, we desire to point out that:

1. The Report has not been adopted by the Committee of Reference and Counsel of the Foreign Missions Conference of North America nor by any Board or Society responsible for educational work in China. It is sent out, just as the Commission has presented it, as the matured conclusions of a body of educational experts appointed by the agencies concerned to make this study.

2. The work of the Commission was very thorough-going. It represents a first-hand study of conditions on the part of the individual members of the Commission, and conclusions which are the result of extended conferences with the leaders in China, both Chinese and foreign, leaders who represented not only the Christian forces, but also the Government.

3. The Commission was distinctly international. On it served representatives of China, of Canada, of Britain, and of the United States.

4. The Commission included men and women of long experience in educational work, not only as teachers but as administrators.

5. The Commission was entirely unhampered in its work by conditions involved in its appointment or support.

The sincere thanks of the Committee of Reference and Counsel of the Foreign Missions Conference are extended

1. To the members of the Commission. We appreciate what it means for men and women carrying heavy responsibilities to leave their work for a large part of the academic year and to give months of time to laborious work and travel in China. It is fitting that special mention be made to the remarkable contribution made by Professor Burton, the chairman of the Commission. To carry to a successful conclusion such an undertaking required unusual gifts of leadership. The Christian forces of China and the Boards at home are in an unusual degree indebted to him.

2. To the Boards of Trustees of institutions which granted leaves of absence to important officers so that they might make this study. In a remarkable way the action taken by these Boards

shows breadth of vision on the part of their members and a recognition on their part of a sense of responsibility, not only for the affairs of their own institutions, but also for education in the largest sense and especially in China.

3. To the organizations mentioned on page 3, whose gifts of money provided the funds necessary to make the work of the Commission possible. We would especially emphasize here that no conditions were attached to any of these gifts. The Committee of Reference and Counsel was left free in organizing the Commission and the Commission was left free from any hampering conditions in the work it was set to do.

The Committee of Reference and Counsel would do violence to its sense of appreciation did it fail to make especial mention of the large part taken by its Senior Secretary, Mr. Fennell P. Turner, in the organization and carrying to so successful a conclusion this important Commission. This burden naturally fell upon him. He saw from the beginning the possibility of great usefulness to the Missionary Enterprise of the Church in China through such a Commission, and he freely gave from his large resources of experience and acquaintance in its organization and promotion. He was invaluable to the Committee in the selection and the securing of a Chairman for so delicate and difficult a task, in the building up of the membership of the Commission involving on his part a wide and discerning acquaintance, and, on the part of the members, prolonged separation from large and important educational and ecclesiastical responsibilities, and in the financing and arranging for extensive travel, all of which drew heavily upon his unusual reserves of experience and judgment which have been so well vindicated in the results.

The Report is commended to those who carry the responsibility, not only for conserving what has already been accomplished toward building up a system of Christian education in China, but also for translating into realities these proposals for the development of a system of Christian education adequate to meet the needs of the Chinese people and worthy to represent the Christian forces at work in China.

It is our hope that the plans and programmes adopted by the Boards as a result of this study will be in harmony with the fundamental principles which underlie its recommendations. It would be unfortunate if those who are responsible for Christian education in China should fail to realize that the opportunity has at last been attained to put into effect a comprehensive and adequate scheme of Christian education for all the Chinese people.

Wm. I. Chamberlain, *Chairman*
Committee of Reference and Counsel of the Foreign Missions Conference of North America

PREFACE

The instructions, under which the Commission whose report is contained in this volume undertook its work, required it to study all types and grades of education as carried on in all parts of China, and on the basis of such study to suggest to the Christian forces engaged in educational work in China a policy for the future. The magnitude of this task, the fact that it necessarily had to do not with the past but with the future, and the explicit instructions to the Commission, relieved it of the duty of passing qualitative judgment on individual schools.

Any one who reads the Report through will discover that there is considerable repetition. This is in a large part, at least, intentional. We have assumed that many of those who use the volume will wish to find in one place all that the Commission has to say on general topics, such as elementary education, and also in one place all the recommendations respecting a given region. It has also seemed probable that some who consult the volume will wish to find a condensed statement of the general conclusions of the Commission. With a view to serving the convenience of these several classes of readers, we have permitted ourselves whatever repetition seemed necessary to make each Part complete in itself.

We venture to call particular attention to the Summary of General Principles and Recommendations in Part VI. We are aware that many of our recommendations have already been put into effect more or less widely. We have aimed rather at comprehension than at novelty.

Our grateful acknowledgments are due to the many persons in England, America, Japan, and especially in China, who have

generously assisted us in our work. The list of individuals is far too long to permit printing here. It includes educators and missionary administrators in the British Empire, the United States, Japan and China, officials of the Chinese government, directors and teachers in government and private schools, and many members of the Christian community in China, both Chinese and foreign.

Everywhere we have had a most courteous reception and valuable assistance from the representatives of Chinese government education, both national and provincial, and we desire here to put on record our appreciation of their attitude. Both when they have criticized and when they have praised, it has been with an evident desire to help make Christian education a valuable part of the educational resources of China.

Naturally we have drawn most heavily on the time and resources of the members of the Christian communities. We have visited their schools, called them into conferences, asked them to make long journeys in order to give us their advice and help. To all our requests they have responded most patiently and helpfully. To them all we return our hearty thanks. Our thanks are due also to those who have furnished us data for our work. We have used freely statistical material drawn from various sources, but especially from the forthcoming Survey of China in preparation by the Continuation Committee.

We count it a matter of special congratulation that at the time of our visit Professor Paul Monroe was in China studying educational adjustments and advising with Chinese educational leaders with reference to the betterment of the national system. The opportunity of repeated conference with him has been a great advantage to us.

The members of the Commission who came from overseas desire to place on record their sense, greatly deepened by their stay in China, of the devotion, unselfishness and ability of the missionary educators. There are immense possibilities for good wrapped up in their work, which will more and more come to realization as the unity of the task is more clearly seen, as missions and denominations attain the measure of self-sacrifice for the

common good which the individual missionary has always manifested, and as institutional ambitions, appropriate to a previous period, are merged in the effort to meet the present situation effectively, because unitedly. They have been greatly impressed with the increase in the power of leadership in the Chinese Christian community and deeply moved by the vision which has come of the time, which they hope is not far off, when, as the result of the whole Christian movement, there shall be in China a Christian community characterized by physical health, financial strength, keen and broad intelligence, high character, and spiritual power, a community endowed with the power of self-development, but abounding also in good works to those that are without. Such a community will always need the friendship of the Christians of other nations, as the latter will need its kindly interest, but it will furnish its own leaders, and its financial resources, and will take on its shoulders the support and management of its own institutions, and the even greater task of making China a Christian nation. It is the creation of such a community which seems to the Commission the principal immediate objective of Christian education in China. The opportunity to assist in the attainment of this objective is a great challenge to the Christian forces of Europe and America.

Note.—In the editions printed in China sums of money are given in Mexican dollars. In the edition printed in America they are stated in gold dollars, except in the chapter on Cost of Education.

INTRODUCTION

I. *The Origin of the Commission*

1. The first of the several steps which led to the creation of the China Educational Commission was taken in China. In April, 1915, in response to the frequently expressed desire of missionaries, the China Christian Educational Association by resolution expressed its judgment that there should be "a careful study of the higher institutions of learning by a commission of experts." Three men from abroad were named as proper persons to compose the Commission, and it was suggested that there should also be one resident of China. Of the three persons named, one has served on the present Commission, and another has made valuable contributions to the work.

2. In the same year the China Continuation Committee at its annual meeting, responding to the action of the China Christian Educational Association, instructed its Executive Committee to cooperate with the Educational Association in arranging for a careful study of the higher institutions of learning in China by a committee of experts from abroad, and suggested that there be Chinese representation on the Commission.

3. The matter was considered and approved by a special conference of representatives of Mission Boards held in New York, April 11, 1917. In April, 1918, the Advisory Council of the China Christian Educational Association instructed its Executive Committee "to press forward as rapidly as possible in completing the arrangements for a survey of Christian educational work in China." They again requested the cooperation of the China Continuation Committee, and this Committee, at its annual meeting, April, 1918,

reaffirmed its conviction that such a commission was needed, and requested the Committee of Reference and Counsel of the Foreign Missions Conference of North America to join in securing such a survey, especially by providing the funds and by appointing the Commission which is to come from abroad."

4. In response to this united request from China, the Committee of Reference and Counsel of the Foreign Missions Conference in April, 1918, through its Chairman, Rev. James L. Barton, D.D., addressed a communication to the Mission Boards conducting work in China inquiring whether they would favor sending a special commission of educators to make a study of Christian education in China. The majority of Boards replied favorably. Conditions created by the War delayed carrying out the plan but, in February, 1920, the Committee of Reference and Counsel, pursuant to the suggestions and requests above recorded, requested the Chairman of the present Commission to serve as the Chairman of the proposed Commission, and with the consent of his university he accepted the appointment.

In this year also the foreign mission societies of Great Britain were invited to join in the proposed study, and the Conference of Missionary Societies in Great Britain and Ireland appointed Professor Percy M. Roxby, of the University of Liverpool, to serve on the Commission.

5. At this time it was hoped that the foreign members of the Commission could proceed to China in September, 1920. This however proved impossible and the departure was postponed a year. Meantime, also, it had been decided to remove the original limitation of the work of the Commission to higher education and to include all education under Christian auspices, and also to increase the number of foreign members from three to six,—five from the United States and one from Great Britain. This arrangement was in a measure reciprocal to that of the Commission of 1919 to India, which consisted of three members from England, one from the United States, and one from India.

6. In connection with the annual meeting of the Foreign Missions Conference held in January, 1921, there were held meet-

ings of the leaders of the Mission Boards having work in China together with missionaries from China, at which the plans for the Commission were considered. A sub-committee, appointed by this meeting, drew up a suggested budget. This budget was subsequently approved by the Committee of Reference and Counsel and used as the basis for securing the funds necessary to assure the dispatch of the Commission, arrangements for which were completed in May, 1921. The funds were secured, partly from the various Foreign Mission Boards, partly from the Rockefeller Foundation of New York City. The following Boards made contributions:

American Baptist Foreign Mission Society.
American Board of Commissioners for Foreign Missions.
Board of Foreign Missions, Methodist Episcopal Church.
Board of Missions, Methodist Episcopal Church, South.
Board of Foreign Missions, Presbyterian Church in Canada.
Board of Foreign Missions, Presbyterian Church in the U. S. A.
Board of Foreign Missions, Reformed Church in America.
Board of Foreign Missions, Reformed Church in United States.
Domestic and Foreign Missionary Society, Protestant Episcopal Church in the U. S. A.
Foreign Missionary Society, United Brethren in Christ.
General Mission Board, Church of the Brethren.
General Missionary Board, Free Methodist Church of North America.
International Committee, Young Men's Christian Association.
National Board, Young Women's Christian Association.
United Christian Missionary Society.
Yale Foreign Missionary Society.

II. *The Personnel of the Commission*

7. The Commission, as finally constituted, consisted of sixteen members, five appointed by the Committee of Reference and Counsel, one by the Standing Committee of the Conferenec of Missionary Societies of Great Britain and Ireland, and ten members from China, three of them Chinese, two British and five Americans, appointed by a joint committee of the China Christian Educational Association and the China Continuation Committee.

Its membership was as follows:

Ernest D. Burton, D.D., Chicago, Illinois, *Chairman.*
Professor in the University of Chicago.

Kenyon L. Butterfield, A.M., LL.D., Amherst, Massachusetts.
President of the Massachusetts Agricultural College.

Henry B. Graybill, A.M., Canton, China.
Principal of the Middle School of Canton Christian College.

P. W. Kuo, Ph.D., Nanking, China.
President of the National Southeastern University.

Clara J. Lambert, Foochow, China.
Principal of the Church Missionary Society School for Girls.

Yau Tsit Law, A.M., Canton, China.
Teacher in the True Light Middle School for Girls.

Francis J. McConnell, D.D., Pittsburgh, Pennsylvania.
Bishop of the Methodist Episcopal Church in the United States; formerly President of De Pauw University, Greencastle, Indiana.

Chang Po-ling, Litt.D., Tientsin, China.
President of Nan Kai College.

Percy M. Roxby, B.A., Liverpool, England.
Professor of Geography in the University of Liverpool.

William F. Russell, Ph.D., Iowa City, Iowa.
Dean of the College of Education of the State University of Iowa.

J. Leighton Stuart, D.D., Peking, China.
President of Peking University.

Mrs. Lawrence Thurston, B.S., Nanking, China.
President of Ginling College.

Edward W. Wallace, D.D., Chengtu, China.
General Secretary of the West China Christian Educational Union.

Mary E. Woolley, LL.D., South Hadley, Massachusetts.
President of Mt. Holyoke College.

Ex-Officio Members

Frank D. Gamewell, LL.D., Shanghai, China.
General Secretary of the China Christian Educational Association.

Edwin C. Lobenstine, A.B., Shanghai, China.
Secretary of the China Continuation Committee.

Secretaries of the Commission

Margaret E. Burton, A.B., New York City.
Secretary of the National Board of the Young Women's Christian Association of the United States.

Frank W. Padelford, D.D., New York City.
Executive Secretary of the Board of Education of the Northern Baptist Convention of the United States.

Secretary to the Chairman

Amos M. Mathews, J.D., Cherokee, Iowa.

8. The members and secretaries of the Commission have served without salary, their expenses only being borne by the Commission.[1] Acknowledgment is due to the various institutions and Boards which granted leaves of absence to the several members and to the secretaries, that they might serve on the Commission.

9. The international character of the Commission, and the variety of previous experience of its members, which clearly appear from the above list, have been of great value in all its work. An even larger participation of Christian Chinese men and women would have been desirable and welcome.

III. *The Travels of the Commission*

10. The American members of the Commission, with the exception of Mr. McConnell, assembled in Vancouver in August, 1921, where they were joined by Mr. Roxby, and by Mr. Wallace, the latter returning to China after a furlough in America. The party sailed on the *Empress of Asia* August eighteenth, and arrived in Yokohama August twenty-ninth. Profitable use was made of the time on shipboard. Beside the Commission there were among the passengers the members of the China Medical Board and their guests on the way to Peking to attend the dedication of the buildings of the Peking Union Medical College, a number of missionary administrators from America and England going out to study their fields, over one hundred missionaries, and a group of Chinese students returning to China after study or temporary residence abroad. The Commission met on an average twice a day to discuss its work and to confer with some of the persons above named on matters of common interest.

Two weeks spent in Japan and Korea proved profitable because of the intrinsic interest of those countries and especially because of the broader basis which was thus furnished for the study of the problems of China. The Commission arrived in Moukden September twelfth, and in Peking September thirteenth.

11. At Peking the members from Great Britain and the United States were joined by the China members, with the ex-

[1] Dr. Padelford made the journey entirely at his own expense.

ception of Mr. Lobenstine, who was detained by illness, and the Commission was organized with sixteen of its eighteen members present. The distinction between the two groups, as well as differences of nationality, were quickly forgotten, and the whole Commission worked together as one body. It was a matter of great satisfaction that all the Chinese members were able to be present at the Peking meetings of the Commission, and of regret that the duties of Mr. Chang and Mr. Kuo made it impossible for them to participate in the field work or to take as large a part as was hoped in the later conferences of the Commission.

12. After a little over two weeks spent in Peking and vicinity, in exchange of views between the two groups which met there, in making definite plans for the work in China, including the preparation of a Manual of Field Work, and in visiting various schools, the Commission was broken into parties for the study of education in different regions. A group consisting of Messrs. Stuart, Butterfield, and Roxby, and Miss Law, later joined also by Miss Woolley, visited Shansi, Honan, Hunan, Hupeh, as well as certain points in the Lower Yangtse Valley. Messrs. Russell, Wallace, Graybill, and Padelford, and Miss Lambert, Miss Burton, and Mrs. Thurston visited Shantung, and then going through to Shanghai, in groups visited Manila, Hongkong, Canton, Swatow, Amoy, and Foochow. Mr. Butterfield also later made the journey to Manila, Hongkong, and Canton.

13. After the return of both parties to Shanghai toward the end of November, delegations were sent to Nanking, Soochow, Hangchow, Ningpo, Shaohsing, and Kashing, and to the schools in Shanghai. It was judged to be in the interest of the work of the Commission that the Chairman, who had on a previous occasion travelled extensively through China, should spend most of his time in Peking and Shanghai studying matters which could best be dealt with there. Beside these cities, however, he visited Moukden, Tientsin, Tsinan, Nanking, and Soochow. Mr. Gamewell and Mr. Lobenstine, who were already familiar by long residence and extensive journeys with conditions in China, were detained in Shanghai by their duties there, especially in connection with the

National Christian Conference to be held in May, 1922. Mr. McConnell, whose official duties, much to the regret of his colleagues, had detained him in the United States, joined the Commission in Shanghai on November twenty-seventh.

Regular meetings of the Commission for the study of the data gathered on these journeys and otherwise acquired began in Shanghai, November twenty-second, and except for occasional interruption for visiting schools in the vicinity, continued daily until the final adjournment of the Commission, January twenty-fourth, 1922.

The following is the list of cities visited by one or more members of the Commission, the delegation varying from one to eighteen: Moukden, Peking, Tunghsien, Tientsin, Tsinan, Weihsien, Nanking, Soochow, Shanghai, Hangchow, Ningpo, Shaohsing, Kashing, Woosung, Foochow, Amoy, Swatow, Kakchieh, Chaoyanghsien, Chaochow, Kityang, Canton, Fatshan, Taikuhsien, Taiyuan, Pingting, Chengte, Weihwei, Kaifeng, Hankow, Wuchang, Hanyang, Changsha, Chengchow, Kiukiang, Nanchang, Hongkong, Manila.

The Commission visited between four and five hundred schools, Christian, government, and private.

It is a matter of serious regret to the Commission that the limitation of its time in China, and the length of the journey to West China, rendered more serious by the disturbed state of the country, made it impossible to include West China in the areas visited. The Commission had, however, the benefit of extended conference with missionaries from Szechwan, including a member of the Commission who was in constant attendance on its sessions.

IV. *The Scope of the Work of the Commission*

14. The scope of the task which the Commission was instructed to undertake will appear from the resolutions passed by the China Christian Educational Association and the China Continuation Committee above referred to; and from the following extracts from a memorandum adopted by the sub-committee on

Emergencies and Reference of the Committee of Reference and Counsel, August 8, 1921:

"It is desired to leave the Commission full freedom as to methods of work. It is, however, suggested that the methods include:

"(1) Conferences with leaders among the Chinese Christians and the missionaries (those engaged in evangelistic, medical and educational and other forms of service) in as many centers as can be conveniently reached. It may be desirable to break the Commission up into groups in order to reach as large a number of centers as possible.

"(2) Interviews with missionaries engaged in all forms of service; with Chinese Christians; with Chinese officials engaged in educational work and in other forms of government service.

"(3) Visits to educational institutions. The Commission will visit as many different institutions as may be possible, schools of all grades and types, those under government control as well as those under Christian auspices, covering in such visitation as many sections of China as time and circumstances will permit.

"The purpose of the study made by the Commission is to inquire sympathetically and carefully into the entire educational situation in China and the relation which the educational work carried on in China by Foreign Mission Boards and by other Christian forces, either Chinese or foreign, should bear to it, and upon the basis of these studies to suggest the part which the Mission Boards at work in China might well take in the education of the Chinese people. This will involve consideration of the broad purposes of education, particularly with regard to the building of character and training in spiritual leadership which, in view of the social, moral, intellectual, economic, political, and religious life of the Chinese people, and the international relationships of the nation, are to be achieved by education in China. Looking toward the future of China, and, in particular, to the development of the Christian community, the Commission will inquire, on the one hand, what part education shall take in building up the Christian Church and, on the other hand, among the educational forces of China what part Christian education shall take?

"The studies of the Commission should, therefore, attempt to answer such vital questions as these:

"In view of the evident fact that the major part of education must necessarily be done by the government of China, what is the specific and distinctive contribution which Christian schools in China ought to make to the total educational task?

"Should the emphasis of their work be mainly on quantity or on quality—on the number of schools and of pupils in these schools or on

the influence exerted by them by virtue of the character of their work?

Should education as conducted by the Christian forces look solely to the raising up of leaders in the work of the Christian churches, and the development of the Christian community, or should it also seek, directly or indirectly, the welfare of the whole people?

"The educational work as developed and carried on by the Mission Boards has included elementary, secondary and higher education. Where shall the emphasis be placed in the future? Shall it deal with all the types of education, professional and non-professional, technical and non-technical, or shall it limit itself to certain specific types? If the latter, which types shall it develop? Shall it seek only to produce leadership for the church, in the different forms of activity, or shall it also seek to prepare high-minded and efficient teachers for public schools and, through such means and otherwise, to influence helpfully the entire educational situation.

"The Commission will endeavor to make suggestions looking towards the formulation, by the Mission Boards and Chinese Christian forces, of an educational program which will be possible for the Christian agencies, foreign and Chinese, to achieve, account being taken of what the state will do in education and of the resources of the Christian forces, and of their responsibility to all other forms of Christian effort as carried on in China by the Mission Boards. It will consider whether our Christian schools must parallel the State schools in every respect, or must accept for themselves a specific task and make to the life of China a contribution which cannot be made by any other agency.

"It will not be the purpose of the Commission to pronounce judgment on individual institutions. Its task will be rather the more important one of a painstaking and careful study of educational conditions in the country, of stating general principles, proposing a general program, including the educational needs of certain areas, and suggesting standards by which the Boards may be guided. The application of these conclusions to the several institutions must be made by the bodies responsible for their maintenance and management."

15. The following extract from a letter from Mr. J. H. Oldham, Secretary of the Conference of Missionary Societies of Great Britain and Ireland, will serve also to show the point of view of the British societies:

"The purpose of the Commission, if I understand the matter aright, is to enable the Foreign Mission Boards—and, so far as it may desire to avail itself of the results, the Chinese church—to determine how their available resources in men and money can be expended during

the next few years to the best advantage for the Christian good of the Chinese people. The objects of the Boards are the spread in China of the knowledge of Christ, the raising up of a strong leadership, ministerial and lay, for the Christian community, and the contribution to the general system of education of that distinctive and rich type which finds its inspiration in the Christian conception of life. I hope the Commission will attempt to state as clearly and definitely as possible the policy which with the given resources will most conduce to the realization of these aims (or such other definition of aims as the Commission may judge most adequately to represent the purposes of the Boards)."

16. In harmony with these several communications the Commission has been more concerned with present conditions than with past history, but has studied both with a view not to criticising them but to judging what should be the policy of the future. It has visited many schools, for the purpose of grasping the whole situation rather than of passing judgment on individual institutions. The latter would have consumed to little purpose the time and energy that were needed for what was judged a far more important task. When individual schools are mentioned it is to illustrate a recommendation or, in conformity with our instructions, to endeavor to define a policy for a region.

V. *What is Christian Education?*

17. We have already employed the term "Christian Education" and shall have occasion to use it repeatedly in the Report. It is in common use, but apparently with a considerable and perhaps legitimate variety of meanings. For the purposes, however, of a report in which the term must constantly appear, it seems necessary to indicate somewhat exactly the sense in which the phrase is to be employed. In the judgment of the Commission the essential and distinctive characteristic of Christian Education lies not in the body under whose authority it is conducted, nor in the ecclesiastical relations of the persons conducting it, nor in the subject-matter of the curriculum, but in its spirit and purpose. In the strict sense the term applies to education which is conducted in the Christian spirit and which aims to exemplify and impart

that spirit. It might correctly be applied to a Sunday-school or to a School of Commerce; but either might be so conducted as not to deserve the title.

When, however, we speak of Christian Education with reference to a general scheme or system of schools, and of the measures that will be necessary to conserve their Christian character, it becomes evident that the question of personalities and of control will have to be taken into account. Only in case a system of schools is controlled by a body, itself composed of Christian men and women, can there be any guarantee that the schools will continue to be Christian. When church and state are united, it is possible that this condition should be fulfilled in a system of government education; when, however, church and state are separate, and the officers of government are selected for other qualifications than their religious character, though it is always possible that, by reason of the character and ideals of the teachers, a given school shall be essentially and vitally Christian, yet there is no guarantee or certainty that schools established and maintained by the government, whether municipal, provincial, or national, will continue to be Christian in character.

In China, therefore, in reference to a system of schools designed to be at least measurably permanent, the term Christian is naturally and properly used as over against a system of schools conducted by the government, or by voluntary non-Christian agencies, to designate education which is controlled by Christian men or women, is conducted from a Christian motive, and aims to impart to those who receive it the knowledge and training which will most contribute to worthy living, individual and social, and especially to generate in them that Christian spirit which is its own governing motive.

It is in this sense that in this Report, dealing as it does not with isolated schools but with groups and a developing system of education, the term Christian Education will be used. The term carries in itself no implication of the grade of the school, the subject-matter of the curriculum, or the class of pupils for whom it is intended.

For practical convenience the term Christian Education is used in this Report with chief or exclusive reference to education under Protestant Christian auspices. This is with no intention of ignoring the many schools of the Roman Catholic missions, but because their educational work does not come within the scope of the study.

VI. *The Challenge of China and the Outlook for the Christian Movement*

18. The Introduction is not the appropriate place for conclusions. Yet if we could enable the reader to see China through our eyes as we see it after our months of study, he would understand better than he can otherwise the facts that we state and the recommendations that we make in the body of the Report. These concluding paragraphs of the Introduction will then be an attempt to set forth some of the outstanding facts that condition the whole future of the Christian movement in China and must be taken into account in any educational plans.

19. The political condition of China is one of instability and the future is still uncertain. The Manchu Dynasty developed a system of government of which political corruption was almost an essential part, and left it as an inheritance to the nation when that dynasty was overthrown in 1911. The establishment of the Republic did not end political corruption. Intelligent observers say that it has increased. This state of affairs hangs as a millstone around the neck of China. It hinders internal development whether in communication, health, or education. It complicates and embarrasses international relations. It is a damage not only to China, but to the whole family of nations, introducing an element of danger into a situation difficult enough at best. The evil is distinctly a moral one; the only remedy for it is moral, and in large part through an education permeated with sound moral ideas and ideals. No increase of technical efficiency will correct this fundamental danger.

20. Despite this ethical situation there is a large group of

high-minded Chinese who are determined to build up in China a strong educational system. They are courageous, patriotic, earnest, intelligent, self-sacrificing. Some of them are in government service, some of them not; some of them Christians, some of them non-Christians. These men are in touch with one another. Conferences are frequently held at which important educational questions are discussed. They have magazines for the expression of their ideas, and with government aid seek the help of able foreigners. Moreover, despite the relative poverty of China and the waste of public money due to political corruption, government and private schools are able to command resources far beyond those of the Christian schools. The long-time interest of the Chinese in education has been turned into a new channel. The old examination system is gone; the old-time, inefficient private schools are going. In their places is rising rapidly a new system of Chinese education which, despite all its defects, promises great things for the future.

21. In these new developments the more forward-looking and alert-minded Chinese, both Christians and non-Christians, are deeply and rightly interested. These schools are theirs as no schools supported and controlled by foreigners can be. All their old, traditional love of things Chinese, and all their new nationalism unite to stimulate this interest and make them enthusiastic for the development and support of schools of this type. Despite the fact that as yet the government schools reach but a small fraction of the population of school age, they already have many times the number of pupils in the Christian schools and promise still further development. Moveover, in equipment and in some forms of efficiency they are close rivals of the Christian schools, or even superior to some of the latter.

22. These facts put the Christian schools in a very different position from that which they occcupied a few years ago when they were almost the only schools in China conducted on modern lines. They signify that there is no longer any possibility of successful competition on the basis of numbers. That contest is over and the schools established by the Chinese in the last fifteen years

have won it. Henceforth the Christian schools must base their claims on quality alone. There is nothing but this to attract the non-Christian, and even the Christian will prefer a good non-Christian school to a poor Christian school. Henceforth, it matters not nearly so much how many schools we have as how good they are. Moreover, the Christian schools will more and more be classed together, and every poor school will be a liability.

23. The Christian schools must also as rapidly as possible divest themselves of their foreign character. In the days before 1900, this was an advantage to them, because it stood for a certain quality that was not found in the native school. It is still so to a certain extent and in certain respects. But it will be decreasingly so as the new Chinese schools continue to improve. It must be remembered that Chinese Christians are Chinese as well as Christian, and that the very patriotism which Christianity tends to produce will draw them away from a school whose atmosphere is foreign and to one that is Chinese. It is not wise to compel them to choose between these alternatives. The Christian school must become as rapidly as possible thoroughly Chinese as well as thoroughly Christian, if it is to attract students or to win the financial support of the Chinese. Wealthy non-Christian Chinese are even now gladly helping to support Christian schools of high quality. But the time may soon come when even Christian Chinese of wealth will be more interested in non-Christian schools that are thoroughly Chinese than in Christian schools that are not.

24. These facts taken together point clearly to the opportunity of the Christian school. Thoroughly Christian in its character and thoroughly Chinese in its atmosphere, raised to a high level of efficiency, it can render a service which a school lacking any of these characteristics cannot at all perform. It can furnish in the new life of China a force that can come from no other source. It can determine the character of the part which China will play in the drama of international life. It cannot do this simply by large gifts of money; this might even prevent the schools from meeting their present opportunity if it were so used as to emphasize the foreign character of the schools, or to weaken their moral influence. The

situation calls for large gifts of money, for quality is more costly than quantity; but it calls also for a wise policy steadily adhered to. It calls for men and women, but only for men and women of high Christian character, with a spirit of self-sacrifice which will make them ready to help forward the process of transferring the schools into the hands of the Chinese as fast as they are prepared to receive them, and with training which will enable them to make the schools of the first class educationally. More men of any other kind may only tend to hinder the real success of the Christian schools.

There is always a temptation to see a crisis in any situation with which we are dealing. But it is our sober judgment that there has developed in these last few years and is still in process of development a new opportunity for the Christian schools of China, an opportunity by being more efficient, more Christian, more Chinese, to render to China and to Christianity a service which no other institutions can render. In this new day it will be quality, not numbers that will count. But if we meet the situation and make such schools as the hour requires, we cannot have too many of them. We look for the day when Chinese Christianity shall have become so strong that it will need only the friendship of the Christians of other nations. But that day is not yet. Now is the hour of opportunity so to strengthen the Christian schools of China that from them shall come the men and women who will make China a Christian nation.

PART I

THE PRESENT STATUS OF EDUCATION IN CHINA

I. *Government Education*

25. The present system of public education in China was introduced about fifteen years ago. The government has outlined a complete system although not able as yet to put it into effect in all sections.

26. China cannot be said to have had any government schools under the old educational system. Education was left to private effort, but literary attainment was decided by the government through its system of competitive examination and rewarded by official recognition. When China was forced to join the family of nations, she discovered that, in order to preserve her national existence, she had to modify her system of education. Instead of devoting all her attention to the study of the classics, she now seeks to understand the sciences, literature, art, laws, and government of western countries.

27. It was in 1898 that Emperor Kuang Hsu issued the famous edicts that brought on the greatest revolution in the history of China. Among these was an edict outlining the organization of a national system of modern schools for teaching Chinese and western learning. The scheme provided for the establishment of schools and colleges in the districts, prefectures, and provincial capitals, the whole to be capped with a university in Peking. Soon after the promulgation of this edict schools began to spring up over the country.

In 1901 the Empress Dowager issued an edict ordering the provincial examination halls to be turned into colleges. A middle school was to be opened in each prefecture, an elementary school in each district, and primary schools in large numbers. Other edicts appeared for the establishment of colleges in the leading cities, the opening of normal schools and an educational board in Peking, and modifications of the competitive examinations. It was found that as long as the old examination system was retained the modern schools would not prosper. So in September, 1905, the old-style literary examination was abolished.

28. The Revolution of 1911 was a landmark in the history of education in China. Soon after its organization the Provisional Government turned its attention to popular education. It demanded the use of textbooks in harmony with the spirit of republicanism, emphasized manual work, military and physical exercises, eliminated the classics from the primary school, and permitted boys and girls to study together in the same lower primary schools. It also stressed social education.

29. At the head of the modern system is the Ministry of Education, with its Minister of Education, who is assisted by a Vice-Minister and four Councillors. The work of the Ministry is divided into the Bureau of General Education, which has charge of kindergartens, primary, middle, and normal schools, school attendance, certification and appointment of teachers; the Bureau of Technical and Professional Education, which looks after the affairs of colleges and universities, higher technical schools, and the sending of students abroad; and the Bureau of Social Education, which has charge of affairs relating to popular education, public lectures, libraries, museums, and exhibits. The Ministry of Education sends out inspectors to visit the schools of the various provinces. Each province is an administrative area with a Commissioner of Education, who takes charge of the educational affairs. He is the agent of the Ministry of Education, and has a corps of assistants. Each province has also a number of inspectors, who visit schools and make reports. Each district has its board of education and certain of the gentry

are selected to manage the educational affairs in cities, towns and villages.

30. At the base of the present system is the lower primary or citizen school of four years. After completing this course a pupil may enter a higher primary or an industrial school of the B class, which course covers three years. From the higher primary a pupil may go to a middle school, a course of four years, to an industrial school of the A class, or to a normal school. For pupils who cannot go on to a higher grade after finishing the lower primary or higher primary school, supplementary courses of two years are provided. A pupil may go from the middle school to a university, which has a preparatory course of two years and a collegiate course of four years, or he may go to a professional school or a higher normal school. The regular higher normal school course requires four years, with one preparatory year. The industrial school also requires a preparatory year, and its course covers three years.

31. Primary education aims to develop a child mentally and physically, lay the foundation of good citizenship, and enable him to make his own living in the world. These aims are common to the lower and higher primary schools. The responsibility for establishing primary schools and kindergartens rests with the cities, towns and villages. Higher primary schools are established by the districts. Schools for defectives are managed in the same way as the primary schools. On the whole the primary schools throughout the country are doing good work.

32. The middle school aims to complete the general education of a child and to make him an efficient citizen. The provincial authorities are responsible for the establishment of middle schools, which are maintained by the revenue of the province. At present the middle schools form the weakest point in the Chinese system of education. Statistics collected by the Kiangsu Educational Association show that seventy per cent of middle school graduates can not find positions in which they can earn a living. The difficulty in the middle schools is with the methods of instruction and also with the subjects taught. At present the lec-

ture method is used almost exclusively, and the students are passive. The consequence is that they learn names and titles, but gain no real mastery of the subject. The recitation and the laboratory method ought to be introduced.

33. The university aims to train men of ability for the service of the state. Its preparatory department has three groups of courses. One is for students who wish to enter the school of arts, law, and commerce; another is for those who look forward to entering the school of science; and the third is for those who intend to enter the school of medicine. The university offers courses in arts, science, including applied science, law, commerce, medicine, and agriculture.

34. Professional schools, which may be established by the central government, provincial authorities, or private individuals, aim to train for some special profession or vocation. They may be classed as schools of law, medicine, agriculture, commerce, art, music, science, and languages.

35. The aim of the ordinary normal schools is to train elementary school teachers. The higher normal schools are to train teachers for the middle and normal schools. The provinces support the ordinary normal schools; the higher normal schools are maintained by the central government. Normal and higher normal students do not now pay tuition, but there is a trend towards such charges.

36. Industrial schools aim to impart the knowledge and skill required in trades, commerce, and agriculture. The B grade gives an elementary industrial education according to the needs of localities; the A grade gives a complete general industrial education. The B grade schools are established by the districts, cities, towns, and villages, or by bureaus of trade, commerce, and agriculture; those of the A grade are established by the province.

37. It is thus seen that, generally speaking, the central government is responsible for higher education, the provincial government looks after secondary education, and elementary education is in the hands of district officials and the gentry of cities, towns, and villages.

38. According to available statistics the number of pupils in schools in China during 1917 was 4,075,338. This grand total is made up of 3,898,065 boys and 177,237 girls. The total number of schools was 122,286. But cf. Appendix I, Table III.

39. The present system as described in the above paragraphs was borrowed largely from the Japanese and has been found in some ways not suited to the needs of the country. A new system is now before the country for consideration, having been approved by the National Associated Educational Associations at the annual meeting held in Canton in 1921.

40. As the present system stands there are seven primary years, of which four are spent in the lower and three in the higher primary schools. The division into higher and lower primary is discarded in the new system, and if that is adopted the primary schools will take the form of a single grade. However, the primary course may be divided into two sections, four years and two years, and schools giving instruction only in the first four years may be established. After the fourth school year special courses for vocational preparation may be added. Compulsory education is fixed at four years for the present, but this period should be prolonged where possible.

41. The greatest change is proposed in the middle school period. At present the middle school course is four years. The new plan calls for a six-year period, which is divided between three years of general work, corresponding to the junior high school in America, and three years of a somewhat specialized vocational training, fitting the students for further work in such subjects as engineering, law, medicine, in higher schools, or for taking up some special line of activity outside of the schools. This system makes it possible for those who plan to go on to a higher education to do so, and at the same time gives definite vocational training for those who are to leave school after the middle school period. It is rapidly being adopted in America and the European countries; so in making this change China is falling in line with the progressive countries of the West. The elective system is to be introduced in the senior middle school

course. Thus it will be seen that the proposed plan permits flexibility and adaptation to local conditions.

42. Until there is a stable government in China and reliable revenues are provided for the support of schools, education will make but slow progress in this country. Strikes of students, teachers and school administrators, including the staff of the Ministry of Education, to enforce payment of arrears in salary have been too frequent. Nevertheless, in spite of internal strife and the diversion of school funds to military purposes, there is a genuine interest in education among all classes. The fact that the seventh annual meeting of the National Associated Educational Associations met in Canton last October, when delegates from the central and northern provinces were in attendance, shows that the country is united educationally. (For proceedings of this meeting see Appendix II.) One of the hopeful signs of the times is the formation of the Educational Reform Society, backed by the men who are really doing educational work in the country, which will endeavor to put the new system into operation.

II. *Christian Education—Protestant*

43. Educational work under the auspices of Protestant Christianity dates from the year 1839, when Dr. R. S. Brown opened a school at Macao. Christian[1] schools were at first established not by professional educators and not for the promotion of education for education's sake, but as an adjunct and aid to evangelization. Once established, however, the schools vindicated their right to live not only by serving the end for which they were originally founded but by contributing effectively to the other ends which missionary work began to set for itself. As a result they grew in number, size, and variety of specific character ranging from the kindergarten to the college, and even in a few cases undertaking (post-)graduate work.

44. The large majority of the schools were originally established by denominational Boards or societies, and most ele-

[1] In Sections 43-48 the term Christian is used for brevity's sake in the sense of Protestant Christian.

mentary and secondary schools are still carried on by these agencies. Since about the beginning of this century, however, partly as a result of the Boxer movement of 1900, which, especially in Northern China, destroyed the school buildings and thus gave opportunity for denominations that had been working apart to unite and to build better schools, partly because of the development of the spirit of unity both in Christian lands and in China, partly in consequence of the incoming of higher educational ideals, there has been a decided tendency toward union efforts in the field of higher education. In West China the missions were established in so recent a period that they were greatly influenced by the general trend toward union or at least cooperation, and the younger missionaries who went to the far west of China were able to avail themselves of the experience of their older fellow-workers. As a consequence we have in the Province of Szechwan a division of territory among the different missions, a general school system covering all elementary and secondary Christian schools, and a single university in the conduct and support of which practically all the Christian forces unite.

45. The new educational movement of the government, dating from 1900, has acted as a powerful stimulus to the raising of educational standards and the application of educational tests to the schools, and as a means to the end of attaining higher standards to unification of effort. Of the fourteen institutions undertaking senior college work only three are maintained by a single denomination; there are ten union theological schools, and but two medical schools are sustained by a single Board.

46. The total figures representing the educational work conducted by the Christian forces of China are large and bear testimony to the extent and power of the Christian movement. Of the one hundred and thirty Missionary Boards carrying on work in China, practically all are doing educational work. The Young Men's Christian Association and the Young Women's Christian Association supplement the work of the other Christian organizations especially in adult education, education for the underprivileged classes, and continuation schools. In round numbers there

are 1200 foreign teachers in Christian schools, 11,000 Chinese teachers, 150,000 pupils in lower primary schools, 33,000 in higher primary schools, 15,000 in middle schools, 600 in teacher-training schools of various grades, and 2,000 in colleges and professional schools; a total of approximately 205,000 in Christian schools of all grades and types. Though there is but one Protestant Christian communicant in approximately every one thousand of the total population, there is one pupil in a Christian school for every thirty of the recorded school population. This fact reflects in part a greater desire for education among Christians, in part a contribution of Christian schools to the education of non-Christians. Broadly speaking, one-half of the pupils in Christian schools come from non-Christian families. See Appendix I, Table II.

47. Even these figures are small compared with those of government schools. Taken all together, government schools have about twenty times as many pupils as the Protestant Christian schools, and the preponderance of the figures for government education over those for Christian schools will doubtless increase rather than diminish.

48. The case for the Christian schools does not rest upon the number of such schools that have been built up or on the number of pupils. Their sufficient vindication is found in the place which their graduates are already taking in the life of the nation and the church, and the influence which the schools themselves are exerting. Despite many defects due to the way in which they arose and the inadequate support which they have received, they have sent out men and women who are to-day holding places of great importance and exerting a significant influence in government, in education, in business affairs, and in the developing life of the Christian church. On these men and women and those who will follow them will in large part rest the responsibility for the building up of the church and for the permeation of industry, commerce, and politics with those higher ideals which are essential to the attainment by China of a healthy national life and that place among the nations which her native

ability and the extent of her resources naturally give her. The Christian school has abundantly proved its right to live. The question as to what the course of its development and general policy should be is discussed later in this report.

III. *Christian Education—Roman Catholic*

49. The educational work of the Roman Catholic Church, except in a few large centers, cannot be classified into lower primary, higher primary, and middle schools. From this one must not infer that gaps exist in the system, for educational facilities from the lower primary school to the university are provided, though frequently at considerable inconvenience to the students. The difficulty is inherent in the terminology, in the lack of uniformity in the statistical returns, and in the wide differences in nationality between the educational workers of the various Roman Catholic Church Societies.

50. It will perhaps be fairer to those supplying the data on this subject, if we accept the French terminology as used in "Les Missions de Chine." In most cases "Écoles de garçons" and "Écoles de filles" may be regarded as lower primary schools. Occasionally a distinction is made by the use of the terms "Écoles Primaires" and Écoles Superieurs," which might indicate that in a number of centers work of higher primary school grade is done. There is no conclusive evidence in the sources consulted to lead one to infer that Roman Catholic Church missions are making any serious attempt to follow the Chinese government system of education, either in grading or curricula.

51. Obviously a great deal of educational work is done in connection with Roman Catholic Church orphanages, of which there are between one hundred and fifty and two hundred in China, by far the largest number being for girls, where between 15,000 and 20,000 children are cared for. In answer to the question whether the educational work done in these orphanages is included in statistical returns under "Écoles de garçons" and Écoles de filles," the assurance has repeatedly been given that this is not the case.

52. The educational work of the Roman Catholic Church extends over every province and into every administrative district of China, including Tibet, Kokonor, and Outer Mongolia. While this work is primarily for the children of the church, non-Christian students are also received. Practically every bishopric in China, of which there are about fifty, reports some educational work. In bishoprics in the far interior where as yet the strength of the church is not great, education of lower primary grade only is given, but every bishopric has its seminary where workers are trained.

53. The following summaries are based on statistical information contained in "Les Missions de Chine" for 1920 and 1921. Due to incompleteness in returns, the figures must be accepted as most conservative.

Schools for boys	3,518
Pupils	83,757
Schools for girls	2,615
Pupils	53,283
Normal schools	16
Students	612
Colleges	61
Students	4,503
Seminaries	45
Theological students	582
Catechists	1,607
Total number in Roman Catholic Schools	144,344

54. The provinces of Chihli, Kiangsu, Hupeh, Shansi, Anhwei, and Szechwan appear to have the largest number of students under Christian instruction. Higher education corresponding to government middle school work is emphasized in Chihli, Shantung, Chekiang, Fukien, Kwangtung. The cities where the greatest amount of educational work is done are, in order, Peking, Shanghai, Tientsin, Hongkong, and Hankow. The thirteen Catholic presses exercise some influence upon the intellectual life of students, although not to the extent one might anticipate, since the major part of the literature is devotional in character.

55. The incomplete figures indicate in a very imperfect way the higher educational work of the Roman church. Moreover,

they give no indication of the grade of the schools or quality of work. In some instances what is termed a "college," judged according to the standards of the government educational system, would appear to be a middle school. The requirements for admission into the seminaries vary greatly and no uniform standard of work exists. A number of them have less than a score of students.

On the other hand those who know the scholarship of many Roman Catholic missionary educators and the high quality of their literary and scientific productions will at once be ready to admit the high intellectual standards of several of their educational institutions. The College of St. Ignace de Zi-ka-wei, Shanghai, founded in 1850, is an example of this latter type. Such schools as the College de St. Ignace (420 students), the College de St. Francis Xavier, and Université L'Aurore with its special departments in medicine, languages and arts, theology, sciences and technical subjects, do splendid educational work. However, after all is said, and after full cognizance and appreciation of such work is given, the fact remains that for a church numbering over two million Christians the total work done in higher education is much below general expectations, and certainly much below the need of its Christian constituency.

56. Considerable emphasis is given by the Roman Catholic Church to religious education. "Écoles de Catechumens" are reported for each episcopal area, enrolling large numbers of children and adults of both sexes. These schools for religious education are connected with churches and chapels and generally are under the direct supervision of the priest in charge. Much time is also given to religious education in the orphanages, hospitals, and homes for the poor and aged. The Roman Catholic Church in China reports a body of catechumens exceeding 400,000 in number, or over twenty per cent of the total number of Christians enrolled. In addition to seminaries where candidates are prepared for the priesthood, there are a number of schools for catechists where these workers receive special training.

57. In connection with the orphanages much work is done

in industrial training. The productions of these schools are of high quality and in much demand. The instruction and work of both children and adults are under the supervision of priests and sisters, who are often professionally trained, or have had much practical experience. The schools are run on self-supporting lines. The best example of industrial education and work is to be found in the Zi-ka-wei Orphanage, Shanghai.

58. Wherever there is a sufficient number of foreign Roman Catholic Church members to call for special services of worship and spiritual oversight, there is a secular school under the direction of one of the religious societies. Over 2000, and possibly as many as 3000 children of foreigners and Eurasians, are enrolled in these schools. Some students are boarders. The major part of this educational work is done in Tientsin, Hankow, Shanghai, Hongkong, and Macao. The ages of the students range from five to twenty years. The work is generally of a high grade, preparing the students for Cambridge local examinations, or college entrance examinations in the United States, England, and France.

When the total number of students receiving education at the hands of the Roman Catholic Church, at least 150,000, is compared with the total number of Christians enrolled, almost 2,000,000, it is apparent that there is less than one student in their schools of all grades, to every ten Christians reported in the membership of the church. Protestant missions, on the other hand, average over one student in Christian schools to every two communicants.

59. Two factors seriously militate against the educational work of this church. The first is lack of funds. Few large gifts from home are received for educational purposes. Some of the societies are largely dependent upon the income from invested funds and property for the maintenance of their work in China. After the needs of the spiritual work of the church and of the foreign working force are met, little remains for the secular education of the children. In the second place, the Roman Catholic Church in China is seriously handicapped by a small

English-teaching force. Most priests and sisters come from continental countries, and although familiar with the English language, speak it with some hesitancy. The Chinese naturally prefer to secure their education in schools where English is taught or is the chief medium of instruction. For this reason the Roman Catholic Church has experienced difficulty in attracting and holding its young people in its church schools.

IV. *Privately Supported Education—Christian and Non-Christian*

60. In the days before 1905, when the government system of education was an elaborate scheme of examination, rather than of instruction, practically all schools were private. A few attempts had been made to establish and maintain institutions of higher learning at public expense. Notable among these were the Tung Wen Kuan in Peking of which Dr. W. A. P. Martin was President, the Pei Yang University in Tientsin, and Nan Yang University in Shanghai. For the founding of all these, government officials had turned to men who were or had been Christian missionaries.

61. When in 1905 the examinations were abolished and the government began its great effort to establish schools throughout the country, private schools of the old type did not at once disappear, nor have they yet done so. Whatever may have been true of these schools in an earlier time, most of those that remain are furnishing an education but little adapted to modern conditions. A recent competent observer has said of these schools:

> "Visits to several of them reveal the fact that the teachers are underpaid; that the schoolrooms are miserably ventilated; that the teacher maintains discipline by force and that he does not study the needs of his pupils; that the students dislike study and that many of them have lost their sense of self-respect through being constantly repressed. The teacher usually has from five to twenty pupils and is paid about 2000 cash, eighty cents, per student per month. His hours are from eight in the morning till five in the evening with little or no time for rest. Recreation is not

permitted and were it allowed the teacher would be unable to lead his pupils. The usual type of teacher is a "lao fu tzu" or old scholar who is chosen for his knowledge of Chinese characters and history and not because he knows anything about modern pedagogy. None of the western subjects are taught in this type of school. The teacher and pupils drone over the characters and laboriously work out each new idiom; the former because of financial necessity, the latter because they are forced to attend by unenlightened parents. It is the duty of the government either to reorganize or suppress the old fashioned private school. As it exists to-day it is a liability to the nation."

We have no statistics of the number of schools of this type. It is safe to say that there are many thousands of them. It should be remembered that it is not easy to make a clear distinction between government and private schools. Many of the so-called government schools founded in and after 1905 were in reality schools supported by a government official and shared his prosperity or adversity.

62. There is a second class of private schools of a very different character, though again no sharp line can be drawn. Even before the edicts of 1905, forward-looking Chinese had undertaken the founding of schools of a more modern and better type than those mentioned above. A notable example is that of Mr. Yen Hsu, Vice-minister of Education under the Manchu Government, who established in his own house in Tientsin a school for boys, and when it outgrew these limits, erected a building for it, and opened in the rooms thus vacated a school for girls. It was this boys' school which developed into the Nan Kai College of Tientsin. The educational revolution of 1905 greatly stimulated the establishment of private schools of the modern type, and they are now to be found in all parts of the country and are of various grades. A recent and outstanding example is Amoy University, founded by a gift from Mr. Tan Ka Kee, which is reckoned in millions.

The total number of private schools is very large, far exceeding the number of mission schools. According to the government report of 1916, there were 37,303 such schools of which 36,570 were for boys. These schools had 1,044,824 pupils, 54,425

teachers and 31,227 officers. The annual expenditures were $3,341,828. Of the total number of schools, 35,156 were lower primary schools, 1,897 higher primary, 59 middle schools, 13 normal schools, 17 schools of law and politics, 3 of medicine, 9 of agriculture (primary), 32 technical, 38 commercial. How many of the primary schools were of the old type described above there is no means of knowing, but probably all of those above the primary grade were more or less modern, and personal observation has shown that many of them are well housed and excellently conducted.

A paper recently prepared by a competent authority lists seventy schools as notable.

63. The following figures, though only approximate, show with substantial accuracy the extent of the four great groups of schools in relation to the population from which they draw. As a whole they bear weighty testimony to the interest of the Chinese in education and to the tolerance of the government toward non-government schools. On the other hand, they clearly forecast an influence of the Christian schools and the Christian community on Chinese life and thought far exceeding that which would be suggested by the relative size of the Christian population.

Total population of China	about 375,000,000 to	400,000,000
Total Roman Catholic enrollment	about	2,000,000
Total Protestant communicants	about	375,000
Total Protestant community	about	1,000,000
Pupils in Protestant schools	about	214,000
Pupils in Roman Catholic schools	about	150,000
Pupils in private schools	about	1,045,000
Pupils in government schools	about	4,075,000
Total pupils reported in all schools	about	5,475,000
Christian pupils in Protestant schools	about	100,000

If the total population be counted at 400,000,000 and the total Protestant community at 1,000,000, the Protestant community, which is one-quarter of one per cent of the total population, is giving three and seven-tenths per cent and receiving one and eight-tenths per cent of all the education given. In other words it is doing fifteen times its proportionate share of the

education of the country and Protestant children are receiving an education in the ratio of seven to one, as compared with the whole population. Of the total population a little over one and one-third per cent is in school. Of the total Protestant population about ten per cent is in Protestant schools.

PART II

THE PLACE, PURPOSE, AND SCOPE OF CHRISTIAN EDUCATION IN CHINA

I. *The Aim of the Missionary Enterprise*

64. The history of modern missions shows that there has been a constant tendency to enlarge the purpose of the enterprise. The type of effort first emphasized was personal evangelism, the presentation to individuals of the message of salvation and the winning of them to its acceptance. Success in the achievement of this purpose speedily led to the organization of churches, and to the effort to develop the life of the Christian community. Thus to personal evangelism there was added in elementary form, but destined to develop more and more, what may be termed social evangelization, the application of Christianity to the life of a social group. Early and increasingly the sympathies of the missionary were appealed to by the misery of those by whom he was surrounded. Sickness, famine, ignorance, all made their appeal and the missionary, because he was a Christian, was impelled to relieve suffering and to seek to better conditions. Interwoven with the evangelistic motive there was thus introduced into the Christian enterprise the philanthropic motive, of which hospitals, medical schools, and the diversified work of the Christian Associations are outstanding expressions. Closely related to the philanthropic motive, but deserving separate mention, have been the efforts to permeate the non-Christian community with Christian ideas either as a preparation for more aggressive evangelistic work or as an end desirable in itself.

From the fact that the Christian spirit has expressed itself in these various ways it has come to pass that the modern missionary movement includes within itself various types of work which may be characterized as evangelism, by which the Christian message is announced and converts are won; edification, by which there is built up a church with competent leadership; philanthropy which seeks to relieve suffering; and the permeation of the non-Christian community with Christian ideas. It is unnecessary, as it would be impossible, to assign each missionary undertaking to one or the other of these types, since the purposes themselves are not mutually exclusive but complementary. The Christian missionary, confronted by different and often by complex situations, has been moved by all these motives, and the purpose of the missionary enterprise as it exists to-day is animated by them all. That they are all Christian and legitimate missionary motives can hardly be questioned.

II. *The Place of Education in the Missionary Enterprise*

65. In the development of the aims which it has sought to achieve, missionary education has followed closely along the path of the missionary enterprise in general. The earliest schools were established as an aid to evangelism. Baffled in his attempts to reach the adults, the missionary opened schools as a means of bringing the children under the influence of the Christian message. As the Christian community developed, the edification of the church and the preparation of preachers and teachers was obviously a process of education that called for a further development of schools. For the permeation of the non-Christian community with Christian ideas, schools, although not the only agency, were yet one of the most effective. Hospitals were the outstanding expression of the philanthropic motive, yet as sickness called for hospitals, so ignorance called for schools, and the desire to promote the general welfare of the community by the spread of knowledge has been one of the motives that have led to the establishment and maintenance of schools.

66. This breadth of purpose is not only historically the product of the development of the missionary enterprise and of missionary education in particular, but, in principle at least, is demanded by the very nature of Christianity and of education. To the representative of Christianity who takes up his residence in a foreign country under the impulse of the Christian motive, nothing that makes for the welfare of the people can be a matter of indifference. He who says to the naked and to those hungry for food or for enlightenment, "Go in peace, be ye warmed and fed," yet is not interested to see that they are warmed and fed, has not exemplified but denied the Christian spirit. He has not represented but misrepresented Christianity. It is because the Christian missionary has recognized this fact that he has responded to all types of need and has broadened the scope of the missionary enterprise. And because education is the only remedy for some of the ills with which society is afflicted, and is an important factor in practically every department of activity which makes either for the spread of the Christian religion or the promotion of human welfare, education also has been in purpose evangelistic, edificatory, permeative, and philanthropic.

It must, of course, be recognized that neither the individual missionary nor a group, nor all the missionaries of a given society, nor all the Christian forces in a given country, can respond to every call of human need. But the disposition of the missionary to respond to any need of the people in his region is a normal expression of the Christian spirit, and no form or type of education which the people of a given area need can be excluded on principle from the scope of the missionary enterprise without its becoming so far unchristian. Strict limitations may be imposed either by lack of resources or by the fact that the need is adequately met by some other agency. But it is essential to the maintenance of the Christian point of view that it be recognized that whatever pertains to human welfare and is achievable through education is in principle within the scope of missionary education.

67. This point of view is not modified, except to receive

new emphasis, when for the term missionary we substitute the word Christian. Most of the Christian schools in China were founded by missionaries, and most of those above the elementary grade are still largely supported by missionary organizations, but this, we hope and believe, is only a temporary state of affairs. Already Chinese are taking a larger share in the management of the Christian schools. As the Chinese church develops, Chinese participation in the direction of Christian education should constantly increase, the missionary retiring from the position of director to that of adviser and helper, and eventually withdrawing altogether, leaving behind a strong Chinese Christian community able to direct and support its own educational work. While the responsibility of the missionary might conceivably be limited to certain types of work especially related to the direct building up of the Christian community, such a self-directing and self-supporting Christian community could scarcely be Christian, if it were indifferent to any phase of the welfare of the people. A Christian church which turned its whole activity in education back upon itself would be in grave danger of becoming unchristian in spirit.

III. *The Permanence of Christian Education in China*

68. If then Christian education has been a necessary and legitimate part of the missionary enterprise, what are the prospects of its permanence? Missions, if they are successful, will eventually cease, having made themselves unnecessary by their success. Will the same be true of the Christian schools which they have founded? Or, by the side of the extensive system of schools which the nation as such will develop, will there be a permanent place for that system of private education which the missionary forces are now developing with the cooperation of the Chinese, but which will eventually pass into the hands of the Chinese Christians?

69. The experience of other countries indicates that a considerable number of schools supplementary to those supported

from public funds and controlled by government officials is desirable. Although the whole task of education is manifestly too heavy a burden for private initiative, yet as a supplement to schools managed by the government, schools established by private enterprise have a distinct place. They furnish opportunity for individual initiative and experiment and prevent the undue stereotyping of education. They give opportunity for the exertion of a more positive religious influence than is possible in publicly supported schools. The Japanese government, which, since the restoration in 1868, has made extraordinary progress in developing its schools, has been rather inhospitable to the development of those privately supported. Yet, if we are correctly informed, Japan has in recent years taken a much more favorable attitude toward such institutions, removing disabilities under which they formerly labored, and encouraging their further development.

70. The history of the Chinese people makes it improbable that they will permanently, if at all, oppose the maintenance of non-government schools. To the demand that all schools shall meet certain educational standards there can be no legitimate objection. The government is clearly within its rights in setting up such standards. There may be for a time a disposition to condition registration on the discontinuance of certain phases of religious education, and registration might be too dearly purchased at this price. But it is not in accordance with the historic spirit of the Chinese people to control education to the extent of forbidding private schools. Until a recent period all schools were private, and private schools, old and new, are still numbered by the thousands. (Cf. Sections 60-63.) The policy of depending on private initiative is, of course, abandoned once for all, but it is unlikely that in developing a government system of education the Chinese will swing so far to the other extreme as to prohibit all private schools. This is especially unlikely to occur with respect to the Christian schools if they are thoroughly good schools, patriotic and national in atmosphere and influence, avoiding all exotic and foreign characteristics, promptly and fully meet-

ing all government requirements and cooperating with government education in all practicable ways, and at the same time furnishing a healthy variant from the uniform standard, and producing for the changing life of China a Christian group, forward-looking and thoughtful, disciplined and self-controlled. In building up in China Christian education of this type we may be assured that we are building for a long future.

71. China needs the influence of Christianity to assist her in ridding herself of certain elements of traditional national life and certain modes of thought which, whatever their effect in past ages, are now a hindrance to her progress, and which, therefore, it is desirable for China's sake to modify.

We must not forget that although "China no longer leads the world, she has in forgotten days led mankind in ethics, education, culture, invention, and art, and that China is not only entitled to, but is really worthy of the unfeigned respect of the world." There are many admirable qualities of the Chinese people which the invasion of western ideas threatens to destroy. Against such destruction the Christian movement ought to set itself with all firmness. It is with justifiable pride in his own people that Alfred Sze says:

> "Fortunately for the peace and security of the world the peaceful development of China and her millions is an absolute certainty unless, indeed, that development is deflected by foreign agency into channels of militarism. The Chinese development of China, if I may put it that way, must make for peace if only because the whole of Chinese culture rests on the power and appeal of moral force. The entire body of Confucian teaching centres around that conception. We hold material force so meanly that the soldier is the lowest member in our social hierarchy and this Chinese valuation of the fighting man will remain unchanged as long as the Chinese people are allowed to progress along the lines of their own national characteristics."

Trust in the power of right rather than in might and force, the general acceptance of reason and fair dealing as standards of action, belief in the value of education to the nation's well being and in moral education as of supreme worth, the

habitual contentment which shows itself in cheerfulness and patience under difficulties, the courtesy and gentleness which characterize most of the Chinese both of higher and lower classes, the modesty of women, the respect for the aged and the learned, the sense of obligation to care for relatives even several degrees removed, the cherishing of the memory of ancestors, the hereditary good taste in art and architecture, are all of them valuable assets of the Chinese people, of which no movement originating in the West ought to be permitted to rob them. Even more fundamental is the recognition by the Chinese of a moral order pervading the universe, inflexibly and unerringly just, as well as benevolent.

72. On the other hand there are serious elements of their social inheritance which are distinctly harmful and are an obstacle to their taking the place which they might otherwise take in the family of nations.

Among these elements is the tendency to look backward rather than forward, to put reverence for the dead above the interests of the living and the yet unborn, to adhere to traditional opinions, and to ask what the sages said rather than what the facts are and to what conclusion they lead. It may be freely admitted and contended that there is something beautiful and admirable in China's reverence for the past. Yet if Benjamin Kidd is right in his contention that the future of the world belongs to those nations that are characterized by their forward look, and are willing to sacrifice their present not to the past but to the future, it follows that China's highest welfare demands a change in these respects.

Other elements of China's mental and social inheritance which hinder her progress are the limited scope of social interest; the restriction of concern to the family, clan, or province, rather than its extension to the nation; the lack of a broad-horizoned public spirit, and of unselfish patriotism on the part of the ruling class; a tendency to use public office for private gain and to regard this practice as normal; the prevalence among the people of superstition and belief in demons; the lack of religious basis for ethical thinking; the agnostic attitude of Confucius on the fundamental questions of religion and the construction of his ethics on a purely

humanitarian basis; all these still exercise a powerful and on the whole an unhappy influence on ethical thought and moral life. In interesting relation to this influence of Confucius' agnosticism is the tendency to deify him, making him not only the expounder of ethics, but the object of worship as divine.

There are certain defects of family life due to the living of three or four generations in the same house, to polygamy, which is still practised, to illiteracy, which is widely prevalent, and to the inferior place which is assigned to woman. There are undoubtedly many instances of beautiful family life in China. But it is the testimony of the Chinese themselves that family life as a whole greatly needs the influence of the Christian ideals.

73. A Christian education having its beginning in a missionary movement coming from the West, will naturally bring with it certain elements and characteristics of western Christian education, which are especially adapted to meet the needs of China and to contribute to her welfare.

As we recognize that there are certain elements of the national life of China which need to be corrected, so we hasten to confess that it is wholly fallacious to assume that everything western or all that is useful in the West will be a useful importation into China. On the contrary we must distinctly recognize that there is a rather long list of elements of western civilization as found in so-called Christian lands that it would be distinctly harmful to reproduce in China. In this class we must include the natural arrogance of the Anglo-Saxon in his attitude toward other nationalities, and the rudeness with which he often treats those whom he considers his inferiors; the militaristic spirit, and the disposition quickly to resort to force for the settlement of difficulties; the extravagance and luxury of the well-to-do classes and the disposition of those of moderate means to consume their earnings on things that do not really contribute to their highest welfare; the western industrial system, which is based on competition rather than cooperation, subordinating human interests to the economic machine, and sacrificing persons to profits; sectarian ecclesiasticism and the perpetuation of divisions created for reasons

which long ago ceased to be in force; immodesty in dress and amusements; slowness to recognize the full value of the contribution which women make to the common welfare, and to grant them their full share in the development and conduct of community and national life.

74. Yet while we confess with shame these sins of western and nominally Christian civilization, we must also recognize with gratitude to God that our inheritance includes certain elements, partly of distinctively Christian origin, partly rather western than Christian in origin, which it would be a kindness to China to transplant into the soil of her national life. Among these we would name:

a. Physical (including biological) science, so taught as to create a reverence for the authority of facts rather than of ancient and traditional opinions, and an ability to discover truth by interpretation of facts. Physical science will correct China's traditionalism and furnish her a great instrument for the enrichment of her life.

b. Applied science, including medicine, social science, engineering. In this there is not only a valuable agency for the conservation of health and the improvement of physical conditions, but a great stimulus to the intellectual life and the development of public spirit.

c. Historical and social science. Rightly taught this will not only produce the results mentioned above as resulting from the study of physical science, but will furnish the knowledge and discernment necessary for the development of a higher type of social and political life, a nobler citizenship, and a more unselfish and efficient statesmanship. It is scarcely possible to state too strongly the benefits that may come to China from the study of science in its varied aspects and the acquisition of the scientific spirit. This acquisition will affect favorably every phase of Chinese life.

d. The application of the Christian principle to industrial and commercial life. What is needed here is not the promulgation of western business methods, which are themselves far

from being thoroughly Christianized, but a fresh statement of Christian ethics as applied to the conditions existing and developing in China, with an effort to train men for the successful management of business enterprises on Christian principles.

e. The value of the physical aspects of life, cleanliness, health, bodily vigor, not only as adding to the joy of life, but as furnishing the basis for the vigorous and successful prosecution of great enterprises.

f. The physical and moral values of play and wholesome recreation and their place in the life of young and old.

g. The value of the human personality as such, especially of the child unable to fight his own battle, but entitled to a normal childhood both for its own sake and as the basis for a normal youth and manhood and womanhood.

h. The paramount importance of normal family life, dominated by mutual affection and the consideration of all for the welfare of all.

i. The investigative attitude of mind with respect to the whole task of education, the recognition of the fact that the ideal educational method has not yet been discovered in China, in Europe, or in America, and that its discovery must come about through a process of experimentation and adaptation to the conditons and needs of the country in which the education is to be carried on.

j. An emphasis on the supreme significance in the process of education of the development of character and the production of worthy and efficient members of society, together with a recognition of the inadequacy of ethical maxims dissociated from religious faith to create the ideal person or community and of the consequent necessity of religion as the dynamic factor in the life of the individual and the community.

75. It is then of the very essence of the Christian principle that we should seek to reproduce in China, not all the elements of western civilization, or all that are traditionally associated with historical Christianity, but only those which will constitute a valuable contribution to the life of the Chinese. Because we are con-

vinced that Christianity has a vital contribution to make to China's welfare, preeminently those religious and moral principles which are most central in it, we wish to give it to China. Education has been shown by experience to be one of the most efficient agencies for the expression and impartation of those principles. It follows, therefore, that at least until these valuable elements of Christian civilization have become thoroughly rooted in Chinese life, Christian education, in the sense in which we have already defined it, will be needed as an agency through which the Christian community will perpetuate and strengthen its own life and make its contribution to the highest welfare of the Chinese people. In planning therefore for a system of Christian education, the Christian forces of China, both Chinese and foreign, are not building up a structure that will probably soon be superfluous, but one which will, so far as can now be foreseen, be of permanent value. It is indeed not unthinkable that there should come a time when the Christian church can make its contribution to the life of China more effectively than through the maintenance of separate schools. But that time cannot now be foreseen.

76. Yet in making this affirmation of the probable permanence of a system of Christian education, it must be distinctly recognized that the part for which the Christian forces become responsible is but a small portion of the whole educational task, and that the affirmation of probable permanence applies to the system, not to each particular part of it as it now exists.

When one considers the extent of China and its vast population, and when one remembers the large number of schools of many types which would be necessary to meet the educational needs of the whole people, and on the other hand reflects upon the small proportion of the population that is Christian and the limited resources of the Christian community and of the missionary bodies, it is at once evident that the combined Christian forces can do but a small fraction of the total educational work that China needs to have done.

And on the other hand, when we observe that, although the new education conducted by the government has all been

developed since 1900, yet the pupils in government schools outnumber those in Christian schools in the ratio of 20 to 1, and when we take into account the earnestness, intelligence, and vigor with which government educators are pressing forward in the further development of the government system, it becomes evident that whatever the resources of the Christian forces might be, they would have no obligation and no opportunity to fill any large part proportionately of the educational field.

Moreover, a particular piece of educational work which the Christian forces may and ought to undertake to-day, they may perhaps with equal propriety discontinue when the government has more fully developed its system of schools. The educational task for the accomplishment of which we believe the Christian forces will always be responsible, however large in itself, is small in proportion to that of the nation as a whole. Since we can not forecast the future it is always subject to re-definition, both as respects its scope and its extent.

The affirmation of permanence must be made not of missionary education, which involves the presence of the foreigner and at least partial foreign support, but distinctly of Christian education, which is developed in view and expectation of the time when the foreigner will withdraw and leave all Christian schools to be directed and supported by a Chinese Christian community fully able to undertake this work for itself.

IV. *The Specific and Immediate Task of Christian Education*

77. If then the limitation of the resources of the Christian forces and the responsibility and the large resources of the government involve obvious limitations of the educational field which the Christian forces can occupy; and if the Christian system is being developed with a view to its future control and support by the Chinese church, precisely what is the task which these forces should undertake? For what classes of the community may Christian education properly be conducted and what is the specific end which it should seek to achieve with respect to them?

78. As we have studied the work of Christian schools in China, they have suggested to us four answers to this question. A Christian education may be conducted:

a. Solely for Christians and for the children of Christian parents, with the purpose of training them for life and providing the church with a working staff.

b. Chiefly for non-Christians, for the purpose of winning them to Christianity and making them serviceable members of the Christian community.

c. Chiefly for non-Christians, not primarily, however, with a view to their conversion but to their larger equipment for life and the gradual permeation of the non-Christian community with Christian ideas.

d. For both Christians and non-Christians, with a view to the development of a strong Christian community, a purpose which includes an increase in its numbers, but especially an improvement in the quality of its life and the development of its influence and effectiveness.

79. Let it be clearly recognized that the acceptance of any one of these definitions would not contravene the assertion made above that Christian education to be true to itself must recognize that, in principle, any kind of education useful to China is within the possible scope of Christian education. Consistently with this principle any one of the four definitions of scope and purpose may be adopted as defining the field in which Christian education may most effectively work in order to make its largest contribution to the well-being of the Chinese people.

Let it also be observed respecting all four definitions, but especially respecting the fourth, that the purpose as stated is not that of a single school, but of Christian education as a whole. The acceptance of the fourth definition would itself call for a coordinated system of schools, since no one school alone could achieve the proposed result and even many uncoordinated schools could, so to speak, achieve it only by accident. Each school in such a system would of necessity have a specific purpose contributory to the comprehensive end. In accordance with this

specific purpose and consistently with its place in the system it might be limited to a particular class of the community, as for example, a theological seminary might be limited to Christians who had already completed a certain course of study. On the other hand certain features would, if this ideal be adopted, be constant elements in all the schools.

80. *Criticism of the first three policies*

a. The first policy as applied to a single school, and still more to the whole body of Christian schools, tends to unhealthy inbreeding. Isolating the Christian youth from their non-Christian fellows in the formative period of their lives deprives them of the normal opportunity for Christian activity and tends to diminish their effectiveness as Christians.

b. The second policy, making no adequate provision for the education of the youth of the Christian community, either ignores the greatest source of power within reach of the church, or requires supplementing by a second system of schools. It might conceivably express a legitimate purpose of some schools, but not of Christian education as a whole. Even if the first and second policies be combined, some schools being conducted on one plan and some on the other, the result would be an unhealthy separation of things that are better united.

c. The third policy is open to the serious objection of making no provision for the development of a self-propagating and self-perpetuating Chinese Christianity. It lays upon a foreign system of Christianity the impossible task of transforming the moral life of China from without and this, too, without making it vitally Christian. Under some circumstances a given school might be conducted with such an aim. As a general policy for Christian education in China it is quite inadequate.

81. *Reasons for the fourth policy*

a. It provides the most effective method of achieving all the ends contemplated in all the other plans. Thus, it opens

the possibility, to say the least, by not restricting the Christian schools to Christian children, of educating them in an atmosphere more calculated to make strong personalities and sturdy Christians.

b. It clearly differentiates the task of Christian education from that of government and other non-Christian schools, while also making itself contributory to the legitimate aims of such education.

c. It permits all necessary or desirable differentiation between schools in accordance with their specific purposes, but enables each to make its contribution to the total result.

d. It aims at the creation of a moral and religious force, personal and social, which is itself Chinese and an integral part of Chinese life, a force which can affect that life as no foreign agency or institution can. It thus recognizes the vital and universal character of the Christian religion.

e. It looks to and prepares for the ultimate withdrawal of the foreign missionary forces, leaving to a Chinese Christian church the completion of the task which the foreign missionary has begun.

f. It proposes to the Christian forces at work in China an ideal large enough and high enough to call for enthusiastic cooperation, yet one that is not beyond the limits of the possible. Recent history especially in Japan and Germany has shown that the point of view, the ideal and the mode of thought of a people can be profoundly changed in one or two generations, and that the process by which they are so changed is education, largely the education of the youth in the schools. Intelligent and persistent pursuit of a goal clearly defined, may in half a century result in the creation within China of an influential community representing the highest ideals of personal, social and national life, a Christian democracy within the larger democracy of the nation, not foreign to the larger unit but a loyal and integral part of it.

82. Although all these reasons may properly be urged for the adoption of the specific and immediate goal of Christian edu-

cation, that is, the development of a strong Christian community, and are in the judgment of the Commission decisive considerations for such adoption, yet this adoption should never be permitted to obscure the larger view previously set forth in this report which recognizes that every useful kind of education is on principle includible within the scope of Christian education, and that there may arise situations when the higher principle will set aside the lower.

Since it is of the essence of the Christian spirit to desire to do good to all men as we have opportunity, and since it is also essential to the proper development of the Christian community that it possess and express in conduct the spirit of Christian service—the impulse to benefit their fellow men without too careful calculation of the reflex benefit to the church itself—Christian education must not too strictly confine itself to measures which are directed solely toward the development of the Christian community. To be true to itself it must be sensitive to human need as such and responsive to its call. For this reason Christian schools must in general be open to Christians and non-Christians without distinction, and, so far as resources permit, schools whose distinctive purpose is philanthropic should be included in the scheme of Christian education. It is especially desirable that the Chinese Christians should themselves develop such schools as an expression of their Christian life.

83. Holding the balance between these two courses will not always be easy. But it will be a great gain if the Christian forces can recognize that their primary and immediate task is the building up of a Christian community possessing all the qualities that will enable it to become a force that will ultimately make China a Christian nation. Although they may not hold themselves with absolute rigor within the limits of this task, they will gain in power and ultimate effectiveness if they depart from it only when it is clear that they must do so to be true to their fundamental Christian character.

V. *The Scope of Christian Education*

84. The extent of the educational work which the Christian forces ought to undertake cannot be determined on an *a priori* basis. It is a question of expediency in the nobler sense of that term. Account must be taken of the available resources, human and financial, the educational facilities provided by the government and the extent to which the particular type of education is essential to the Christian enterprise.

85. The purpose of Christian education requires that it shall include all the types of education which are necessary for the development of a normal Christian community, except such as are adequately provided for by other agencies. Nor must the boundary line be so strictly drawn as to exclude educational efforts which are the normal expression of the spirit of Christian philanthropy.

86. On the other hand the principle of economy and the limited resources for Christian education demand that there be left to the government and individuals all those enterprises which they can adequately undertake.

87. Economy and the Christian spirit of cooperation require that the Christian forces shall seek wherever possible to cooperate with the government. This cooperation may take several different forms. There may be instances in which the Christian forces enter into partnership with the government in the conduct of a school, each contributing that which it is best able to contribute, and perhaps sharing the expense. Such cooperation already exists in at least one case, and we are recommending that it be put into effect, if found practicable, in another instance, where the Christian forces and the government are conducting special schools in the same subject side by side.

In many more cases it is practicable for the Christian forces to exert a moral and religious influence on the students of a government school, the authorities of the school encouraging or at least not objecting to the undertaking of such work.

This type of cooperation has been developed by the Young Men's Christian Association and the Young Women's Christian Association, and is to be strongly commended.

When the essential aims of Christian education can be achieved in either of these ways it is not expedient for the Christian schools to attempt to duplicate the work of the government or to compete with it. There may be whole departments of education which can best be dealt with in this way. We raise the question whether this is not true of engineering and applied science in general.

88. A third type of cooperation is illustrated in the Training School for Physical Directors conducted in Shanghai by the Young Women's Christian Association. A large proportion of the young women trained in this school become physical directors in government schools. The Young Women's Christian Association is thus cooperating in government education at a point at which its development is distinctly for the benefit of the womanhood of China. In many cases the graduates of this school are the principal Christian influence in the government school.

89. The question whether cooperation between Christian schools and the government may take the form of a government grant toward the support of a Christian school is one on which there is wide difference of opinion among Christian educators. It deserves careful study in view of present conditions in China and probable tendencies. What is certain is, on the one hand, that a school which accepts such aid should loyally render the service in consideration of which the aid is granted and, on the other, should not accept money from any source, government or private, under conditions which will, by stipulation or implication, abridge the liberty of the school to offer religious, ethical, or social instruction, or control the character of this teaching.

90. What the Christian forces ought to undertake in the field of education must be determined from time to time on the basis of existing conditions. With a change of conditions the decision may be reversed. Such changes of decision are much less likely to occur in matters that pertain to the heart of the Christian

movement, theology and social science for example, than in those that lie on its outskirts, such as engineering and architecture.

91. The studies which the Commission has made have convinced it that under existing conditions and probably for some time to come the Christian forces must conduct all grades (not necessarily all specific types) of education from the lowest to the highest, including the education of adults. It is essential to the creation of a strong Christian community that the development of character be a matter of first concern from the elementary school up to the point where education gives to the church its leader and minister. No other agency than the Christian school can at present be depended on to do this. Sunday schools may supplement the educational work of the public school, and Christian Associations may bring religious influence to bear upon students in non-Christian schools and colleges with excellent results. But they cannot under existing conditions meet the whole situation, or make the Christian school of any grade unnecessary.

The time may come when a plan of much closer cooperation than is now possible may be worked out under which the government will perhaps conduct the elementary schools and the Christian forces will supplement its work by adequate religious and moral training. There may be regions where this will soon be possible. But the church can never ignore the necessity for the religious element in education, and cannot now at least dispense with Christian elementary schools.

92. What may be called the backbone of the Christian community will come mainly neither from the elementary schools nor from the university, but from the middle schools. Pupils who do not reach this level of education will scarcely be prepared to be lay leaders. If they go beyond the middle school they will for the present at least largely join the professional classes. The strength of the church will come from the middle school. The leaders of the church at large, its educators and moulders of public opinion, will come from the higher institutions, but must of necessity pass through the middle school. The qualified teachers of elementary schools will also come from schools of this grade. It is evident

therefore that the maintenance of the right kind and number of these schools is the center of the educational problem. It is probable that no part of the whole task has received so little attention in proportion to its importance.

93. Under existing conditions Christian schools must undertake to provide occupational and professional education in several different lines. A normal Christian community, effective in its influence on national life, must include parents with Christian ideals of home life, preachers able to utter the Christian message clearly and persuasively, teachers of all grades, physicians, journalists, writers, orators, statesmen, social workers, leaders in commercial and industrial life. In each of these classes, moreover, it is necessary that efficiency in the specific occupation shall be intimately associated with Christian thinking and purpose. Not the man whose business and religion are carefully segregated in separate compartments of mind and action, but one who carries his Christian principles into his business, and his business efficiency into his religion, is what the new China needs. The achievement of this result on any large scale requires schools which combine educational efficiency with the most intelligent consideration for the development of character and the relating of religion to life.

94. A necessary complement to the offering of occupational education is the provision for vocational guidance. Every school, especially every middle school, should provide the students competent and sympathetic advice as to the occupations in which they can be of largest service, and as to the character and length of the course of education which they should pursue. Education to capacity should be the basis of all individual advice. Every student should have the education that will make him a larger personality and a more useful member of society.

95. Even more fundamental than vocational guidance is the maintenance of the sympathetic attitude toward all the perplexities and difficulties of the student, both intellectual and practical. In no way can the teacher more effectually express his Christianity than in a sympathetic dealing with the perplexed student. But a necessary complement of this sympathy on the part of the teacher is the

sense of intellectual freedom on his own part. He whose own mind is fettered can not sympathetically emancipate another. Within the limits of Christianity broadly interpreted it is essential that the teachers in Christian schools, both lower and higher, shall be cordially assured of their right and duty to investigate, discover, and think.

96. It must be recognized that schools of agriculture, forestry, engineering, and applied science, constitute a somewhat different class from those of theology, education, and literature, not because they deal with material things in a way in which those of the latter group do not, but because Christian principles enter less vitally into the educational process in the one case than in the other. It is therefore less necessary that schools of engineering, for example, be conducted by the Christian forces than schools of theology. It is desirable that there be Christian men in all legitimate occupations, but there is not a Christian science of metallurgy in the same sense in which there may be a Christian literature or a Christian industrialism. Yet the whole subject is not one to be dismissed lightly. If it be remembered how large a part of the population of China is rural, how largely the development of rural life will affect that of the Christian community, how significant results, moral as well as economic, have already been achieved in the United States by schools of the Hampton type, it will be evident that careful consideration must be given to the whole problem of the place of education for industrial occupations in a Christian system. Such consideration is given in Part III., Chapters VII., VIII., IX, X.

97. The Christian forces cannot attempt the whole task of education in China, or even respond to every demand which is based on a real need. In practice they are compelled to choose between doing many things poorly and doing a few things well. It is always difficult for a missionary educator who is truly Christian in his spirit to refuse to respond to the call of human need, especially to decline to provide schools for Christian pupils or those who may become Christian. Our study has, however, convinced us that for the sake both of the Chinese Christian commu-

nity, which must eventually take over the whole task of Christian education, and of China in general, quality must be preferred to quantity. There may have been a time when poor schools were the best that could be provided and served a useful purpose. But under present conditions one good school is worth more than many poor ones. The aim should be to make every school a pattern worthy of imitation, both by Christians elsewhere and by the non-Christian educators. Schools that cannot maintain this superior quality should be abandoned, and no new enterprise should be launched that does not have reasonable hope of maintaining a high standard.

98. The question of how many schools can be conducted must be worked out separately for each region and for the whole country in respect to each type and grade of school. Under the improved conditions of travel it is better, for example, to have a good medical school in one area, than poor ones with inadequate staff and indifferent equipment in two or three areas. On the other hand, the requirements of any area are largely fixed by the stage of development at which the Christian movement in that area has arrived. What is imperatively needed in one region may be beyond the needs of another. The ideal must be quality and efficiency in every area which is entered, but efficiency measured in terms of that area.

99. With a view to accomplishing the largest possible results with the resources available, general rules should be worked out showing the relative number of pupils for whom provision should be made in the schools of different grades, and in schools for girls and boys respectively. As in the work already done in this field by the China Christian Educational Association the ratios suggested should be based on reasonable expectations of the number of pupils who will pass from each grade or school to the higher. Account should also be taken of the conditions in respect to which different regions vary. The results should be used as a general guide to the number of schools to be maintained.

100. *An Institute of Educational Research.* The fact that for several classes of schools there has as yet been developed no

satisfactory method of education adapted to China, and especially to the development of a strong Christian community, makes it necessary that in the prosecution of these lines of educational work there shall be a considerable element of experimentation and research. Moreover, the whole system of education requires to be unified and the results of research coordinated. In the field of elementary and secondary education there are most important questions concerning the objectives and methods of education which call, in the judgment of the Commission, for the development of an Institute of Educational Research under Christian control. The primary purpose of this institution will not be the education of teachers or the training of administrators, but the discovery of educational method in the broad sense of the term. This Institute would, for example, help to solve such problems as the value of physical labor in the development of character, and the extent to which and the method by which it ought to be made an integral part of a Christian system of elementary education. It will call for men and women of the highest order of ability. It will take time to develop. It should work in close cooperation with schools of all types and in various regions. See the fuller discussion of this matter in Sections 251-258.

VI. *The Organization of Christian Education*

101. The breadth and the character of the task of Christian education call for the cooperation of all the Christian forces of all nationalities and denominations, and the ultimate fusion of all present and future work into a consistent educational system for China as a whole. It is almost axiomatic that the creation of a strong and able Christian community is one task and should be viewed and undertaken as such by the Christian forces as a unit. This does not mean the merging of missionary societies at work in China, nor the control of all the Boards by a super-board, nor the abolition of denominations in China. It means intelligent cooperation for the achievement of a task too large for any single agency.

102. Such cooperation calls for organization, and organization upon a well thought-out plan. Much thought has been given to this matter for years by those who have been engaged in educational work in China, and by those who have had a responsibility for the creation of public opinion and the general direction of the work of the Christian church, and much progress has been made. In expressing its own conviction, arrived at after many conferences and much discussion, that the time is now ripe for further progress in the same direction, the Commission is but endorsing the opinion of educators and administrators all over China. The task which the Christian forces of China face is one. It ought to be conceived as one, not only as is now largely the case, by the leaders of thought and action, but by all who are engaged in any part of it. What is true of the whole Christian enterprise is preeminently true of that large part of it which falls under the head of education. But if this be true, it follows of necessity that each school should fill its place in the whole complex of educational forces with the least possible duplication of effort and that there should be the fewest possible gaps. We regret to say that we have found many instances of men and women, earnest, devoted, and self-sacrificing, who are losing a large part of the joy of their work and whose work itself is robbed of much of its efficiency, by the failure to apprehend the purpose and goal of the whole task, and the relation of their own special work to that task. The time has come when the whole Christian community, Chinese and foreign, should face this task, and intelligently direct its united energies to its achievement. This demands education of the whole community in reference to the task and organization.

103. Foregoing any extended statement of reasons in the conviction that these will be self evident, the Commission desires to commend to workers on the field and administrators in Europe and America, the following series of general propositions which represent its own convictions.

104. The plans for the future development of Christian educational work should be participated in by, and should include the educational work of:

a. All the Protestant Foreign Mission Boards and societies operating in China, whether their home base is Europe, America, or Australia. It is especially important that there be a perfect understanding and close cooperation between the British and American societies, since the large part of the work is supported by them.

b. The Chinese church, and individual Chinese who are either members of the church or in sympathy with its purpose.

c. The Young Men's Christian Association and the Young Women's Christian Association, which, belonging originally in the class of foreign mission societies, have already become to a large extent organizations of Chinese. From the point of view either of their origin or of their present status, but especially because of the latter, they should be included in the general plan for Christian education.

105. Not only in their general attitude and in the ways mentioned in Section 87, but specifically in the organization of their work, the Christian educational forces should seek the utmost possible cooperation with government education. In particular, in the classification of their schools and in the division of the total curriculum, the government plan should be followed to the utmost extent consistent with efficiency and the achievement of the specific aims of the Christian school. Religious freedom and a measure at least of liberty of experimentation must be conserved. But it must not be forgotten that conformity to the government scheme in matters which are not vital is itself an asset and contributes to effectiveness. In conformity with this principle, the Commission is basing its recommendations upon the system recently recommended by the China Associated Educational Associations as the standard classification for government education. This provides for a six-year primary school, a six-year middle school and a four-year college.

106. The governing principle of the unified system of Christian education must be voluntary cooperation. There is no overhead power which can legislate for all and compel obedience. Yet, acting voluntarily, each missionary organization and Chinese

church body may enter into cooperative agreements by which they will thereafter loyally abide. The union will then be, not a rope of sand, but an effective cooperative organization.

107. For the lower education, elementary and secondary, the territorial unit of cooperation should be the province or a small group of provinces. The cooperative organization may be called "The Board of Christian Education." It should be composed of elected representatives of all the missionary societies doing lower educational work in its area and of the Chinese Christian ecclesiastical bodies. It should be adequately financed, have large power delegated to it by the missions and ecclesiastical bodies, and should have the services of at least two full-time executives.

108. The functions of the Board should include:

a. The securing of minimum essentials in school buildings and equipment, in curriculum, in qualifications of teachers, in methods and results of teaching;

b. The regular supervision of schools, and provision for the training in service of the teachers;

c. Continuous study of the problems of the schools and means for getting the results to the teacher;

d. Some adequate method of testing the results of teaching.

109. Within the province and for the purposes of supervision there should be districts. These districts may be organized on territorial or ecclesiastical lines, but preferably on territorial lines when these are practicable.

110. The existing Provincial Educational Associations should take the lead in bringing about the creation of the above-named Christian Boards of Education. Being voluntary organizations of persons, they cannot themselves discharge the functions of a body officially representing missionary and ecclesiastical bodies. The Educational Associations should continue to hold their annual meetings, preferably at the same time as those of the Provincial Boards of Education, for purposes of conference and discussion of local educational problems.

111. For the coordination of the higher educational work

there should be six higher educational areas, North China, East China, Central China, South China, West China, and Fukien. In each area in which there is a group of colleges there should be a Higher Educational Council or Senate, through which the work of all the colleges and universities should be coordinated. This matter is discussed more fully in Sections 210-224.

112. To insure cooperation between all the areas, and to mould the whole body of schools and educational agencies into a smoothly working cooperative system, the work of the China Christian Educational Association should be organized in four departments: the Department of Higher Education, the Department of Elementary and Secondary Education, the Department of Religious Education, and the Department of Extension and Adult Education, each with its own council and secretary. The council of the Department of Higher Education should be composed of representatives of the Christian colleges, and the Council of the Department of Elementary and Secondary Education of representatives of the Provincial Boards of Education. The four councils should unitedly form the National Board of Christian Education.

113. The specific duties of the National Board should include:

a. Publication and promulgation of the plan above outlined.

b. Efforts to induce the Provincial Associations to take steps looking to the creation of the Provincial Boards of Education; the higher educational institutions to organize federated universities in their several areas; and the organization of the interprovincial associations.

c. The holding of conventions and conferences for the promotion of these plans and of Christian education in general.

d. The dissemination of literature looking to the improvement of Christian education.

e. The correlation of the activities of the Provincial Boards of Education, especially with respect to minimum essentials, teacher training, supervision of schools, provision of textbooks, and the testing of the results of teaching.

114. With a view to securing greater symmetry and effective-

ness in the system of Christian education, and specifically to strengthening what might otherwise be the weak spots of the system, it is recommended that an increasing proportion of the funds available for Christian education be under the immediate control of the Boards of Managers of educational institutions, or Provincial Boards of Education, and the China Christian Educational Association, and that these funds be available:

a. For appropriation to schools which require strengthening in order to fill their places in the system;

b. For the promotion and improvement of education through publication, and the holding of conventions and conferences.

The method by which a denominational Board pays the salaries of men and women designated by such Board for service in a given school, or for educational work in a specific position, has its advantages, and it may be expedient to continue it as one method for the present. Its exclusive or too general use inevitably hampers the development of the schools, and the other method of direct appropriation to a fund administered on the field should be much more largely employed than at present.

VII. *The Heart of the Problem*

115. The study of education in any country inevitably involves many matters of detail, and the prosecution of it much organization and machinery. To this fact Christian education in China is no exception. But no attention to details of organization ought to obscure the significant fact that China, a great nation of four hundred million people, is passing through an exceptionally interesting and significant period of its history. There is a great mass of men, women, and children to whom national and international politics are of little moment compared with the affairs of their own farm, or house, or village. But in all the centers there is a surging, seething life. The new government, the new education, the new thought, the new industry, claim the attention and enlist their thinking.

116. Into the midst of this new life the Christian preacher and the Christian teacher, believing that they possess in their message the answer to China's problems and the solvent of her perplexities, are endeavoring to make this message a vital force in the life of the people. Compared with the millions of people they are a handful. Compared with the government, weak though it is, their resources are meagre. Compared with the schools of the government, their numbers are few and their student body small. How shall they make their influence most effective? How shall they turn the stream of China's life into the channels of power and of safety?

117. The study which the Commission has made, in the case of some of the members extending over years, in the case of others a few months, has brought them to the conviction that Christian principles may yet become the controlling force in China's life. But whether this will be the case will depend in no small measure upon the wisdom and intelligence with which Christian education is carried on in the next few years, and the generosity with which it is supported by gifts from Christian lands. Evangelism is supremely important. But evangelism itself will fail, if there are not schools in which to produce evangelists who, knowing the Christian message, can speak to their own people, Chinese to Chinese. If Christian education fails the growing stream of non-Christian education and of anti-Christian influence will submerge the Christian movement, or reduce it to a place of minor importance. The future of Christian education is not yet assured. To say that it trembles in the balance is to use too strong language. There are many schools, well established, well equipped, well staffed, that can not easily be destroyed. But it is not yet settled whether Christian education is to be the determining force or a relatively insignificant and diminishing factor in Chinese life. On the answer to this question will largely hang the decision whether China will become a Christian nation, perhaps the stronghold of Christianity in future centuries. If the present hour of opportunity is vigorously and wisely seized, if forgetting unimportant differences we unite all our efforts to build up a system

of education, sound, vigorous, progressive, and, fundamentally Christian, which shall in turn create a strong Christian community expressing in its life the spirit and principles of Christianity, we may look with hope to the time when the religion of Jesus will be the religion of China. But this demands that we give diligent effort both to unite all our forces in China in the development of an effective, coordinated system of education, and to secure in Europe and America the personal and financial resources that will sustain such a system until the Chinese church shall take over both its management and its support.

118. The challenge of the situation in China to-day is a clarion call to all who believe that the people of the West and the people of the East should work together for the common good of all. We appeal to the citizens of the British Empire and the United States especially, to interest themselves in the problem which the Commission has been facing, that they may realize that the issue is not one for teachers or professional educators alone, but should enlist the intelligent sympathy and practical support of every lover of humankind.

PART III

SPECIFIC TYPES AND GRADES OF EDUCATION

CHAPTER I

ELEMENTARY EDUCATION

I. *The Elementary School and the Christian Community*

119. Christian elementary schools were first established for the purpose of making an opening for the preaching of the gospel. The breaking down of prejudice, the winning of the confidence of the parents, the provision of a recognised Christian center in town or city, and the conversion of individuals—these were the objectives. But, as the Christian community has developed, the elementary school has assumed a new function, that of providing for the children of that community a sound education in a Christian atmosphere, and so laying the foundations of Christian character in the impressionable years of childhood. In this way the schools bear a large part in the upbuilding of an intelligent Christian society, able to accomplish its great and difficult task. This, it is generally agreed, is now the main purpose of Christian elementary education, though it should still open its doors to other than Christian children, and thus enlarge the sphere of Christian influence. Further, since Christian education as a whole includes as one of its important aims the selection and training of the future leaders of the Christian community, such training should be given in the elementary schools as will develop those elements of character that are essential to true leadership, and those who give signs of poten-

tial leadership should be encouraged to enter the middle school.[1]

120. So conceived, the function of the elementary school is one without which the Christian community of the next generation will be immeasurably weaker, and with which it cannot afford to dispense. The Commission believes that for the present at least, and probably for some time to come, Christian elementary schools should continue to be maintained as essential factors in the life and work of the church. This implies, however, that they must actually do that for which they have been established. Unfortunately, the Commission has found many schools that do not justify their existence. Either the education they offer is so poor that it fails to give to Christian children an adequate training, and so discredits the whole Christian movement, or the Christian power of the school is too weak to make any impression on its students or on the community. Such schools should be improved or discontinued.

121. Because of the intimate connection that exists between the Christian schools and the life of the Christian community, it is increasingly necessary that the schools should reflect the spirit and the ideals of that community which should assume their direction and support. Exclusive control of elementary schools by missionaries has already, for the most part, been replaced by joint control with the Chinese church; as rapidly as the church in any part of the country can assume the responsibility, the direction of elementary education should pass into its hands. There will be need of wisdom in making this transfer in such a way that it will increase the educational and Christian efficiency of the schools.

II. *Christian Elementary Schools and the Chinese System of Public Education*

122. In a former chapter it was shown that there is a permanent place in China for Christian education as a whole. Does this

1 In accord with the principle adopted throughout the report, the six-year elementary course proposed by the China Associated Educational Associations is assumed in this section. It includes the present lower primary course, and two years of the higher primary. The higher primary third year becomes the first year of the junior middle school.

apply to the elementary school? The question is one of first importance, and it requires careful consideration.

It is generally agreed that upon the government of a country rests the responsibility of seeing that adequate provision is made for the education of all children, and for securing their attendance at school. Such provision may be made either through the public operation of all elementary schools, by public control of the standards of schools privately maintained, or by various combinations of the two methods.

123. Within recent years Chinese educators have accepted this responsibility and have set themselves to provide universal facilities of modern education. The task before them is one of vast proportions. There are in China seventy million children of elementary school age. According to the statistics of the year 1916, only 4,086,962 of these children were actually attending schools that are recognized by the public authorities. This is one per cent of the total population of the country. Even including such of the private schools of the old classical style as might be expected in time to reach the standards of modern education, provision is now being made for the education of less than two per cent of the population of China, which is not more than one-tenth of those who should be in the elementary schools.

124. To establish, staff and maintain ten times the present number of schools is a tremendous undertaking; but there can be no doubt that it will be successful eventually. The Christian forces are aiding in its accomplishment through the maintenance of elementary schools. The fact that the Christian schools will be relatively few in number, at present only 4.9 per cent of the total, makes it all the more necessary that they be good in order to make a contribution of any value.

Further, the progress of education in China is being aided by the belief of the members of the Christian community in the value of modern schools. While only two per cent at most of the total population of China are in the elementary schools, it is estimated that ten per cent of the Christian community are in the Christian schools.

Lastly, a system of public education tends to become rigid and to discourage variation and experiment. There is an educational justification for the existence of a relatively small group of schools that is free to conduct experiments, to develop along somewhat different lines, and to emphasize aspects of education which receive too small attention or are entirely neglected in the public system. Especially is there need in China to-day for schools that express the principle that the religious needs of the child are to be provided for in a comprehensive educational program.

For these reasons, the Commission believes that the Chinese educational authorities will recognise the value of Christian elementary schools, provided always that they actually give an education of a high standard.

125. The following principles should guide in the relations of the Christian schools to the public system of elementary education:

a. Full recognition should be given of the duty of the government to make provision for the adequate education of all the children of China, and of the fact that all private schools must in some way be brought within the scope of the national school system.

b. Christian schools should loyally meet all legitimate standards of the public system, particularly those concerned with buildings and equipment, the qualifications of the teaching staff, the supervision of instruction, and the composition of controlling bodies.

c. As far as is consistent with their function as recognized variants from type, Christian schools should follow the government classification of schools, content of curricula, and disciplinary regulations.

d. Government inspection of schools should be welcomed, and official recognition of schools be sought, provided always that this does not involve the sacrifice of that which is the very essence of the contribution of the Christian schools, that is, the maintenance of the Christian spirit and ideals.

e. One benefit arising from a close relation to the government system is the removal of the suspicion that Christian schools tend to "foreignize" children. In order that they may actually be Chinese in spirit and method, the direction of the schools should, as far as possible, be undertaken by the Christian community rather than by missionary organisations.

f. It should be recognized that Christian schools cannot be maintained in every community. The number must be limited by the extent to which schools can be effectively conducted. It is also possible that in some places, where the publicly-conducted schools afford a good education and adequate provision can be made in other ways for realising the religious purpose of the Christian school, it may be in the best interests of the Christian movement as a whole not to maintain a separate elementary school. This would be the case particularly where the existence of a Christian school is likely to be regarded as unnecessary competition with the publicly-supported school, and friendly relations between the church and the general community are thus imperilled.

g. Instances have been known where Christian schools have been allowed the free use of temples or other public buildings, or have received annual grants from public educational funds. It is doubtful, however, if a widespread development of financial help should be expected and, in view of the present uncertainty of government policy, it appears to be wise not to depend upon public grants for the maintenance of Christian schools.

III. *The Number and Distribution of Christian Elementary Schools*

126. Christian elementary schools follow the present government classification into lower primary (four years) and higher primary (three years). Of the former, there are 5,607 schools with 150,779 students, and of the latter, 956 schools and 32,829 students. This total of less than 200,000 students in Christian elementary schools is 4.3 per cent of the elementary school enrollment in China. The proportion of Christian students to the whole varies

greatly in different provinces from 32 per cent in Fukien to 1.1 per cent in Yunnan.

127. Christian schools do not reach all the children of school age, even in the Christian community. Taking the total of the Christian community as 1,000,000, it contains at least 200,000 children of school age. The total enrollment in Christian elementary schools is less than this number, and it is probable that more than half of those in the schools are from outside the Christian community. One mission reports that of 3,014 students in lower primary schools, only 640 (or 21 per cent) are from Christian homes, and of 511 higher primary students but 157 (or 31 per cent). Some Christian children are attending other schools, but it is a conservative estimate that from one-half to two-thirds of the coming generation of Christians is growing up in what is practical illiteracy. Further, the large majority of children in the lower primary schools are in the first two years, and most of these leave school by the end of the second year, before they can become permanently literate. Actual figures concerning elimination have not been secured, but the condition is serious. The Commission urges that careful studies be made to ascertain how much of the effort in the elementary schools is being largely thrown away because of failure of parents to continue children in school.

There should be definite plans adopted to meet this condition. The church as a whole should inaugurate a campaign to secure the regular school attendance of all Christian children, at Christian schools where they exist, until the completion of the elementary course. Such an anticipation of the introduction of compulsory education by the government would be of inestimable benefit to the Christian community and would encourage the public educational authorities.

128. The number of boys in attendance at school is considerably larger than that of girls. According to the Survey volume the proportion of boys to girls in all Christian lower primary schools is 68 to 32, and in higher primary 71 to 29. In the public and Christian schools combined the proportions are 96 to 4 in the lower primary and 95 to 5 in the higher primary. This startling

discrepancy in the amount of provision made for the education of girls indicates the greatest lack in Chinese public education, and the place where help from the Christian movement is most needed. Especially in the country districts the Christian church has a free field in the education of girls.

129. Increased provision for the education of girls can be made either in separate schools, or by coeducation. The latter method is in use in many parts of the country. There is much to be said for it in the lower grades. It avoids the necessity for duplication of schools; it makes possible the employment of women teachers for young children of both sexes; and, by the combination of two existing schools, it secures a larger staff and better grading of students. In the higher grades, the experiment should be made with caution. In any case, coeducation should be limited to day schools.

130. It has been the expressed aim of many missions, realized to a large degree in some parts of the country, that there should be a Christian lower primary day school in connection with every organised congregation, and a higher primary boarding school in every large Christian center. While sympathising with the desire to extend Christian education in this way to all Christian communities, the Commission is of the opinion that the present combined strength of the Chinese church and the missionary organisations is insufficient to maintain in a satisfactory manner so large a number of schools. It, therefore, recommends the following policy in regard to the distribution of elementary schools:

a. Only so many schools should be maintained as can be brought to reasonable educational standards and can be made effective in their Christian influence upon the students and the community. Where this involves, as it undoubtedly will, the abandonment of many existing schools, this should be looked upon not as a weakening of the influence of Christian education, but as a strengthening of it through concentration of effort.

b. Schools should be wisely distributed, with consideration both of their immediate influence upon the local community and also of their largest contribution to the church as a whole.

Isolated schools may be necessary in districts newly entered by the Christian church, but, in general, schools should be so located as to permit of easy connection with a larger educational organisation.

c. Elementary day schools should be so grouped about middle schools, with regard both to location and administration, as to insure the steady progress of large numbers of students from the lower to the higher schools. A small but closely coordinated group of elementary schools, sending a large proportion of students to the middle school, is more effective in every way than a much greater number of widely scattered schools.

IV. *Types of School*

131. The Commission was glad to find in the elementary schools a general approximation to government standards. While there still exists throughout the country a large number of the so-called old-style classical schools, the number of these under Christian auspices is small. Unfortunately, many others have the name without the reality of modern schools. These should either be made what they claim to be, or be given up. In the villages, the schools have usually only one teacher, and are often very inefficient. There is, however, an increasing number of excellent "model schools," with simple buildings that conform to the standard requirements, with trained and supervised teachers, and teaching that is equal to the best in similar conditions in other lands. In the cities there are still too many small schools housed in dirty, ill-ventilated shops or rooms connected with church property.

132. At the opposite extreme are the city schools, both day and boarding, under either church or mission control, with well-graded classes, trained teachers, attractive classrooms and large attendance. The advantages of concentration, judged by the criterion of Christian influence, are most manifest in such situations. One such school is worth more to the Christian movement than a score of poorly conducted ones.

133. The number of kindergartens that the Commission found was disappointingly small. The Chinese need those aspects of education upon which the kindergarten has laid emphasis. In elementary schools of the older type little is asked of the child in the educational process but receptivity. In the kindergarten the child must make his contribution of self-active effort before the teacher can furnish the interpretation and guidance which constitute her contribution. Educational method is thus a process of interaction between the child and the teacher, in which the child furnishes the impulses and the interests, and the teacher their organisation toward the ends of education. Through manual and other activities, by means of drawing and music, by the quickening of the senses, the teacher seeks to secure from the child original expression, so that he may be said to make the larger contribution to his own education.

A child, whose first approach to the process of education is through the kindergarten, is found to be much more alert and quick to learn, and his progress in the elementary school is more rapid that that of the student who commences with the more formal methods. There is need for many more kindergartens. There is also need for the use of the methods of the kindergarten in the first two years of the elementary course. Kindergarten training should be given not only to prospective kindergarten teachers, but also to those who are to teach the lower classes in the primary grades.

134. Undoubtedly one cause of ineffective schools has been the confusion of aims in schools of different types. Without attempting a full treatment of the subject the Commission makes the following suggestions of types of school that should be maintained:

a. *Kindergarten.*—Where the number of young children warrants it and resources are available, kindergarten classes should be established in elementary schools or, if that is not possible, in separate institutions. Further, the teacher of the first two years of the elementary school should be trained in kindergarten methods or in the project method. The ideal plan would be a combined

course with no break at the beginning of the first year of the elementary school.

b. *Village school.*—The Christian church should maintain as many village schools of distinctive character as possible. Probably one half of the population of China lives in small communities of from one to three hundred persons each. In these farm villages a type of school is required that is radically different from that in the large town or city. The life of the people is essentially homogeneous, and the church should meet its needs as a whole. A combined "church-and-school," conducted as a religious, educational and social center for children and adults alike, would be a mighty force to uplift the community. One man, as "teacher-preacher," definitely trained to meet the problems of the village, might better meet the situation than two men.

This school should attempt no ambitious class-room program. Emphasis should be put on reading, writing and elementary mathematics, and on simple training in hygiene, good citizenship, home-making and market-gardening, all directly applied to conditions in the village. For adults there should be evening classes, an enlarged Sunday school with the widest possible educational features, among which the teaching to read by means of phonetic script or character would be prominent, and winter week-day classes in regions where farm work is largely suspended for some months. During the busy seasons of planting and harvesting the school should be closed to enable the children to help in the fields. At this time the teacher should identify himself with the people by joining in the field work; or attend an institute planned for rural teachers.

The village school would normally cover the work of the first four years only and have but one teacher. Where the teacher's wife could take classes, or an assistant be employed, the full six-years' course would be given. The teacher should be trained in the use of the ungraded school methods. The school should be supported in the first place by a central fund, but as soon as possible its support should be undertaken by the local community, with such grants-in-aid from the central fund as are necessary. In some

cases the establishment and support of one or two model schools of this nature by the mission, or by the whole church of a district, would be sufficient stimulus to lead to the voluntary undertaking of the support of others.

c. *Central boarding school.*—Those responsible for the establishment of schools have rightly stressed the importance of having children over twelve years of age live in a boarding school, where they are under continuous Christian influence. The village day schools should be grouped about central boarding schools, which would take students at the beginning of the fifth year and continue them up into the junior middle school for one, two or three years. Such a school should be located on the outskirts of a town with which the villages are naturally connected. The building, while conforming to established standards, should be inexpensive, and its equipment as simple as possible. There should be three or four teachers for a school of sixty or so. Emphasis should be laid upon those subjects that prepare the child to meet the problems of the rural community; especially should more advanced work in agriculture be given by a well-trained teacher. Such a school, if under Chinese direction, would provide unrivalled opportunities for the development of Chinese initiative in Christian education.

d. *Town and city school.*—In larger towns and in cities elementary schools are tending to become day schools. They should be well-staffed, with one teacher for each class. There seems to be no adequate reason for the maintenance of one-teacher schools in the cities; in these communities comparison will be made with the best schools conducted by the public authorities. A combination of two or more small schools, even though under different denominations, would greatly aid the whole Christian movement in the place. A richer curriculum should be provided than that of the village schools, with local variations to meet specific needs of the children for occupational training.

The present large and rather expensive city higher primary boarding schools should either develop into full junior middle schools or become six-year primary day schools. This is in

line with probable developments detailed in the following section.

In any boarding school adequate provision must be made for the housing and oversight of the students. One more teacher should be employed than in a day school in order to take full advantage of the opportunity to influence the students personally in games, study hours, and through the social and religious activities of the school.

135. *School buildings.*—Too often there appears to be a feeling that there is no middle ground between school buildings that are absolutely to be condemned and expensive foreign-style structures. In the elementary grades the foreignized building is, as a rule, out of place and sometimes harmful to the influence of the school. Materials and structure should be adapted to the resources and conditions of the locality, and a result should be sought which is homelike and attractive. This means that the standards for buildings and their equipment should be worked out largely by Chinese, who are thoroughly familiar with the conditions in which the school is to be located. When these standards have been adopted no better use could be made of mission funds than the erection in central locations of a few models, which could be copied in other places. The Commission recommends the erection of a residence for the teacher in connection with the school.

V. *The Training*

136. *Objective.*—It has already been said that the aim of the elementary school is the production of intelligent Christian personalities, for the good not only of the individuals themselves but also of the Christian community and of Chinese society as a whole. It is not possible to analyze in any detail the implications of this aim, and so to discover the specific objectives which should determine the curricula and the activities of the school. But a summary of these objectives can be given:

a. A sound and well-developed body, and such physical habits as will keep the body in a healthy condition and make

possible a clean, normal, vigorous mental and moral life. This includes knowledge of hygiene, correct personal habits, and play.

b. Emphasis on the fundamental habits and attitudes that make up Christian character in the child. Without attempting an exhaustive list, these would include: (1) habits of truth and of honesty in action and thought, as well as in word; (2) a habit of looking at things from the standpoint of others, which is the essence of unselfishness, this to include, in particular, care of the weak and helpless and kindness to animals; (3) sensitiveness to the promptings of conscience, and a growing appreciation of the standards of right conduct; (4) increasing strength of will to obey the dictates of an enlightened conscience; (5) a normal child's attitude of trust in and love for the Heavenly Father, expressing itself not only in worship and prayer but in service to His other children.

c. (1) A sound training in the fundamental tools of education, i. e., reading, writing, and the elementary operations in arithmetic, all in their applications to the life which the student is to live. This should be made the heart of the formal teaching. By the end of the lower primary the child should be able to read with ease and pleasure Mandarin or the local vernacular, to write ordinary letters and business forms, and to use his knowledge of arithmetic in the ordinary processes of his daily life. On the completion of the higher primary he should have acquired a habit of and love for reading. (2) The general knowledge that every child should have to broaden his outlook and enlarge his sympathies, such as the facts of health and sanitation, understanding of the world about him (including nature study, stories of child life in other lands, and the main facts of geography), and a sympathy for the past, gained mainly through stories from the history of his own and other lands. (3) The training of the elementary skills of the hand, including drawing, handicrafts, needlework and gardening. (4) The arousing of an intelligent interest in the life of the social groups in which the child lives, and in other forms of society.

d. The development of an enlightened patriotism, and an understanding of the fundamental duties and privileges of a

member of Chinese society. This would start from the studies of the pupil's own social group.

e. Some understanding of the vocations of his group, in order to enlarge his sympathy, to arouse his interest in the choice of his own vocation, and to give him some training (the amount to be determined by careful study) in the chosen vocation.

f. Training in courtesy and in those forms of etiquette which are the expression of a spirit of consideration for others.

g. Training in the happy use of leisure through the appreciation of books, art and music; the participation in games and in social intercourse; and the cultivation of hobbies, which may grow out of the vocational subjects studied. The child should be so taught however, that he finds his highest pleasure in his work.

137. In general the standard curriculum of the government should be followed. It represents the serious attempt to adapt to Chinese needs the experiences of other lands. It leaves enough room for variation, so that the Christian school may make its own contribution to educational method. There is a distinct advantage, also, in the use of a somewhat standardized curriculum for the Christian schools, based on that of the government, with carefully worked-out courses especially in those subjects in which there is variation from the government course. This can be done without unduly hampering the freedom of the individual school. Teachers should be encouraged to experiment and to put the result of their experiment at the disposal of others. The curriculum should be marked by growth.

138. *Religious education.*—The subject of religious education is treated in a separate chapter, but one aspect must be considered here. Should attendance at Bible instruction and religious services be required of all students in the Christian elementary school? The Christian school exists primarily for the training of Christian children; it is a private school, and no compulsion is put upon any parent to send his child to it. It has therefore seemed reasonable in the past to expect all students alike to attend classes in religious instruction and church services. If this is carefully explained to the parents of all new students difficulty

is not likely to arise. When complaint is made by the students themselves on the score of lack of interest the cause will probably be found to lie in the way in which classes and services are conducted. They should be made the most attractive parts of the whole school life. If the Christian influence of the school is made to depend upon the attractiveness of the character of the teacher and the spirit of the whole school life more than upon set lessons or required attendance, it will matter little what the actual regulations of the school may be. Under some circumstances it may even be found advisable to remove definite requirements.

139. *Occupational training.*—In the face of the poverty of so large a part of China's population, which compels the withdrawal of most children before they have completed the elementary school, it seems necessary to introduce at every grade courses that will give the students some direct preparation for their work in life. For the child who goes no further than the first four years of the elementary school, occupational training should take the form of simple handwork, based upon the local industries, homework for girls, gardening, including the care of animals and poultry, and the raising of silkworms and bees. At the same time the occupational values of reading, writing, and arithmetic should be emphasized as the necessary basis for all advance in life.

Most children will receive their final schooling in the elementary school, and they should therefore be given direct training in occupational courses that will help them to do better in life. These are particularly needed for children in boarding schools. Choice of courses to be offered should be made only after a study of the occupations of the locality. Among them will be gardening and simple farmwork, the use of the abacus and simple bookkeeping, practical lessons in domestic science for girls, training in some of the fundamental processes that underly several industries (such as wood-work, metal-work, leather-work, and designing) and industries that can be carried on in the home (such as weaving and tailoring).

140. Mention has been made of the need for training in the care of health. Painful evidence was discovered in many places

of neglect, on the part of those in control of schools, of the health of their students. Unhygienic classrooms, crowded, damp or ill-ventilated dormitories, unsuitable desks and seats, unspeakable toilet arrangements, filthy and unscreened kitchens and dining-rooms, all were found in every part of China and often in what were considered schools of the better class. Appalling ignorance of, or strange indifference to, the rules of hygienic living mark far too many schools. Teachers should be given most careful training in this subject, and those who are in control of schools should listen to the complaints of the teachers and see that bad conditions are righted. Teachers should also be shown how to detect the more simple organic defects, as of the eyes and ears, and the approach of the diseases of childhood. Arrangements should be made whereby all children, including those in village schools, are given a medical examination at least once a year. Here the cooperation of Christian doctors and nurses is necessary. The charge sometimes laid against missionaries—would that it were always unjust—that they care so much for the souls of the Chinese that they neglect to care for their bodies, must be removed by a persistent campaign for good health.

VI. *The Teacher*

141. We have come to the most important factor in the success of the Christian schools, the teacher. What he is, the school will be. For this reason it seems necessary here to refer briefly to certain aspects of the subject, leaving, however, fuller treatment to the Chapter on the Education of Teachers. We would indicate first what should be expected in the man or woman who is to train the boys and girls in the Christian schools.

a. He should have a sound body and such physical habits as are desired in the students. He should also be fond of play so that he may lead his students in recreation.

b. In his own life he should embody those fundamental habits and attitudes which are essential elements in Christian character, and he should have that personal power which makes character attractive.

c. He must himself be master of the tools of knowledge, especially being proficient in the use of his own language. His knowledge of other subjects should be sufficiently extensive to meet all legitimate demands of the elementary curriculum, and exact so far as it goes. He needs imagination in order to grasp knowledge as the child does, objectively and in its human relations. Method is even more important to the elementary teacher than extensive equipment in subject matter.

d. He should be able to use his hands, respect the work of men's hands, and be able to enlist the children's interest in practical occupations.

e. Since the Christian school exists primarily for the sake of the Christian community the teacher should have a close relation to the church, be in complete sympathy with its ideals, share in its activities, and take seriously his duty as its representative in the school. His loyalty should be not to an individual missionary nor to the mission but to the Christian church. On the other hand he should be guarded, by wise organization, from too great control by ignorant or conservative local church boards or individuals.

142. The teacher should be made to feel that in the Christian school he is serving his country quite as truly as if he were in a publicly supported school. He should be encouraged to ally himself with local or provincial teachers' associations. In this and in other ways everything possible should be done to remove from the school all that marks it as foreign. Care in this regard may obviate much future trouble.

143. Reference must be made to the need for a wider adoption of modern methods of instruction. The traditional method in China has been a lecture by the teacher with the student listening in respectful silence. This is still the method largely in vogue in middle schools, especially those in the public system, and it is found in many primary schools. Probably the greatest cause of the widespread indifference of the mass of the people to the new education is that the attempt to teach new subjects by the methods formerly used with the classics, has resulted in failure to give the

child a training of value. The government has seen the importance of teacher training and is succeeding in the public normal schools to a degree that is unrealized by many missionaries. It would be a safe prophecy that Christian elementary education will stand or fall during the next ten years according as it awakes or not to the absolute necessity for training its teachers.

144. Normal training, however, is not enough to guarantee the continued success of the teacher. No one can do his best work in isolation, and most of the elementary teachers are obliged to pass months at a time without an opportunity to discuss their problems with others who understand them. They need the stimulus of some one who can bring fresh vision, new methods, and direct advice on the numerous difficulties of the classroom. This is particularly the case where the majority of the teachers have had little or no professional training. The observation of the Commission in China is that many mediocre teachers are doing excellent work, provided they are visited regularly by sympathetic and skilled supervisors. It is strongly recommended that all elementary schools be grouped in districts, that a supervisor be engaged for each district, and that, if it is necessary, in order to carry out the plan, to close some schools, this be done in order that the most experienced teachers may be freed for these essential positions. No one should be given supervisory responsibility unless he has taught successfully for some years and has then been given definite training for the work of overseeing and directing teachers. Since the supervisor should be thoroughly familiar with the conditions existing in the elementary schools it follows that he should, ideally, be a Chinese. Foreign supervisors should be employed only when Chinese with suitable experience and training cannot be found. Good salaries should be paid in order that the best men may be secured.

The importance of this recommendation cannot be overestimated. No one change in educational policy will mean such an advance in elementary education as the general adoption of a plan of expert supervision. The training of supervisors should

be made one of the strongest features of normal schools and college courses in education.

145. With the introduction of coeducation into lower grades, the question has arisen whether men or women should teach them. As a matter of fact some of the best government schools have both men and women as teachers in their lower grades, and this seems a satisfactory arrangement in a graded school with a number of teachers. If kindergarten methods are used in the first two years of the course it would seem better that the schools should be taught by women. In one-teacher village schools a male teacher would, as a rule, be preferred, both because of the problem of chaperonage for a young woman, and also because of the variety of activities in which it is recommended that he engage. It would be ideal in the village situation if both husband and wife were trained teachers, and shared in the responsible duties of the position.

VII. *Organization and Control*

146. Christian elementary schools were originally opened by individual missionaries and were unrelated to each other. In too many places they still retain this isolation. Where connections have been formed it is chiefly among schools under the direction of one missionary, or in one mission district. The same condition, usually in its extreme form, exists in the case of schools conducted by independent churches or church bodies. Modern educational practice in other lands is all against this lack of system, and experience in China shows how ineffective is independency as a school policy. Some form of organization into a coordinated system is essential to economical and successful administration. See Part II, Sections 101-114.

147. The following comprehensive plan of organization (148-151) is recommended. It would naturally include both elementary and secondary schools, but definite reference is made here only to its relation to elementary schools. Control should be divided among three administrative bodies, central, local, and intermediate.

148. In each provincial area (see Section 107) there should be a strong central board representing all types and grades of schools. Its functions in relation to elementary education would include:

a. Determination of general educational policies; decision as to the establishment or closing of schools, and their classification; legislation on matters affecting the system as a whole.

b. The establishment of minimum essentials in buildings and equipment, curricula, qualifications of teachers, and other similar matters; and the adoption of methods for insuring adherence to these standards.

c. The provision of means for the adequate training of teachers, for their regular supervision, and for their improvement in service through such agencies as summer schools and teachers' institutes.

d. The testing of the results of the educational process, by the inspection of schools, examination of students, and the use of standard tests.

e. The disbursement of central school funds supplied by the Mission Boards and the church organizations.

149. Four types of central control are found through boards or committees of (1) a mission, (2) a church organization, (3) the ecclesiastical body representing a church and a mission, and (4) an interdenominational regional association or union. Where boards of types (1) and (2) exist in the same area, or are controlling schools of the same denomination they should be combined in a board of type (3). Membership on the board should be dependent upon ability to direct education, but one-half, at least, of the total membership should be Chinese. For the sake of efficiency and economy in administration, it is recommended that interdenominational provincial or regional boards of education be formed to which the Mission and church organizations should delegate most of the functions listed above, with the exception of the decisions as to where schools should be opened or closed, and the disbursement of certain funds. While the engagement and immediate control of supervisors will often be most easily under-

taken through the existing denominational organization, the general direction of supervision should be under the provincial boards, in order that the whole system may be standardized.

150. A local school board is a necessary part of the administrative machinery.

a. It should be closely related to the governing body of the local church, but it is advisable that it be a separate board, appointed for the sole purpose of serving the interests of the school. It should be composed of members of the church, the pastor, and the supervisor.

b. The functions of the school board should be clearly defined. They are to provide and maintain adequate school premises and equipment, to share with the supervisor or the district board in the appointment of teachers, to collect local contributions to school funds, to pay the salaries of teachers, and to assist the teachers if asked to do so. It is not in any way part of its function to supervise instruction or to interfere in the management of the school; but it may make recommendations or complaints on these matters to the district board or the supervisor.

c. The school board should endeavor to interest the church members in the school and to secure the attendance of all the Christian children of the community. This may require financial assistance from the church in cases where extreme poverty would make it impossible for children to attend school.

151. Between the central and the local boards there should exist, as an important intermediate body of control, the district board. It would be the connecting link between the legislating body and that which immediately controls the school.

a. Its functions are to see that the requirements of the central board are met, to appoint and supervise teachers, and to handle funds granted by the central authority for the schools of the district.

b. A district should have at least one officer giving his whole time to supervision. While he may for the time being be a foreign missionary, it is anticipated that all such positions will in the near future be filled by Chinese.

c. For the present, existing mission or church districts will make the simplest units of intermediate control; but where a number of schools of different church connection are located in the same district, union boards are recommended, especially for the purposes of supervision. It may be necessary to differentiate between the educational functions of supervision and the financial functions of superintendency, the latter remaining with the church or mission board.

On the relation of the provincial boards to one another see Section 112.

VIII. *Finance*

152. The methods already suggested for the improvement of the existing Christian elementary education call for a la ge increase in expenditure, especially for better buildings, higher salaries for teachers, and the addition of a large number of supervisors and of members of the central administrative bodies. Mission Boards should make larger appropriations for elementary schools than they have done in the past. But permanent support of elementary education by foreign missions, even if possible, would be a calamity. As rapidly as it can be done without injury to the schools, their support should pass to the Chinese church.

153. School funds will be drawn from two sources, local and central. As large a proportion as possible of the cost of each school, including the capital cost of the building, its equipment and maintenance, and the salaries of the teachers, should be met by the local Christian community; and these local funds should be handled by the local school board. What is needed in order to supplement this amount should be given from the central fund by the central or district board of education in the form of grants-in-aid, conditioned upon the maintenance of definite standards. The desirability of securing support from the local Christian community should not, however, be made an excuse for poor schools. Where a school is maintained the grant-in-aid should be sufficient to insure real efficiency.

154. Appropriations from the Mission Boards or the church organization in China, as well as any special funds otherwise secured, should be disbursed by the largest controlling unit, the central or the district board, that directly represents the ecclesiastical body concerned. It should allocate funds to the local school boards on the basis stated. It may be feasible at some future time for the interdenominational provincial board of education to handle these central funds as a whole; but that is not essential to the plan. Existing mission and church organizations should be utilized for the present.

In addition to the money appropriated for individual schools, funds must be found for the cost of district supervision and of central administration, both provincial and national. Within reason these expenditures should be a first charge upon central funds. Another matter of prior claim is the erection, and a large share in the support, if necessary, of a few centrally-located model village and town schools which, as experience has proved, are very effective in stimulating local boards to establish similar schools. Where central funds are limited they can best be concentrated on these two items of supervision and the conduct of model schools. This will involve the closing of many feeble schools; but it must be repeated that only so many schools should be permitted as can adequately realize the standards of educational and Christian efficiency.

155. The boards that handle school funds should be composed of both Chinese and foreign members, even where for the time being most of the money comes from abroad. The ultimate ideal is to bring all elementary education under Chinese direction; the realization of this ideal must not be delayed because of a false conception of the conditions under which funds contributed from abroad may be administered. It is frequently said that the body or the persons disbursing funds must be of the same nationality as those that contribute them. We would question this assumption, in the admirable words of an article on "The Relation of Church and Mission in India," in the *International Review of Missions* for April, 1920.

"The money given by Christian people in the West for the support of missionary work is given by them for the work of Christ's Kingdom, and while it is entrusted to a missionary society to disburse, it in no way follows that the control of such money must be in the hands of men personally known to or racially kin with those who have given it. The best mind of the supporters of missionary work will look only to see that the money given is most fruitfully used for the extension of the Kingdom of God."

Experience in not a few places is showing that an added sense of trusteeship comes to the Christian church when it is wisely invited to share in the disbursement of funds originating from abroad.

IX. *Summary of Recommendations*

(1) The fundamental aim of the Christian school is the development in the students of Christian character. For the full realization of this aim the school must be educationally efficient and successful in embodying and imparting the Christian spirit. No school should be maintained which does not justify its existence in both regards.

(2) The Christian school exists primarily for the good of the Christian community, and the distribution of schools and the methods of their operation should be determined by its needs. The application of this principle does not imply the exclusion of non-Christian children, but a greater concentration of effort upon the task of giving an adequate education to all the children of the Christian community.

(3) It is natural and right that the public authorities should look upon the Christian schools as in reality, if not in name, a part of the nation-wide system of education. Those who direct and teach in the schools should see that they embody national ideals of education, while they also make their distinctive contribution to Chinese educational practice.

(4) Both in administration and in the content of their instruction the Christian schools should be intimately related to the life of the community in which they are established. Espe-

cially in the farm village should the school definitely serve as a centre for the whole community.

(5) Christian schools should be definitely organized into a complete system, with district, provincial and national boards of education, each with its own functions and its own executive officers. The membership of these boards should be largely representative of the Chinese church.

(6) Greater emphasis should be put upon the paramount part in the realization of the aims of the Christian school that is played by the teacher; and much more adequate provision should be made for the selection and professional training of teachers.

(7) Expert supervision of all teachers is an imperative need, and schools should be grouped in districts and a supervisor appointed for each district. The training of men and women for these important positions should be one of the first tasks of an enlarged programme of normal schools and college courses in education.

(8) The principle should be adopted and adhered to, that only so many schools shall be maintained as reach the standards determined by the central boards.

(9) Central funds appropriated by Mission Boards and other bodies should be used mainly for the support of the supervisory and administrative staff, the training of teachers, the maintenance of a few model schools, and the assistance of local schools with grants-in-aid. An increasing share in the support of the elementary schools should be secured from local sources by means of fees, church contributions, and individual gifts; but too early and extreme application of this principle to an individual school must not be allowed to injure its efficiency.

CHAPTER II

SECONDARY EDUCATION

I. *The Specific Function and Central Importance of Christian Middle Schools*

156. Middle schools constitute the center of the educational system. They supply a large part of the teachers who develop the lower schools. They supply the most stable and self-supporting part of the educational pyramid, and furnish the best and largest portion of the students who enter the Christian colleges.

157. The Christian middle schools are at this stage the most vital part of the whole Christian enterprise. They influence young people at the time when they are making life decisions, choosing vocations, fixing personal habits and social attitudes, beginning to form permanent attachments to friends, masters, school, and church, and accepting or rejecting Christianity. They touch the great middle classes of society among which the church is now growing and gaining its greatest strength. They furnish the sturdy supporters of Christian society.

158. Middle schools are depending on fees for a large part of their support, and as they improve in quality, increase in size, in economic efficiency, and in the ability to meet the needs of their constituency, they will be able to secure still more support from their fees. They should also receive an ever-increasing support from interested Chinese, especially from their former students. It is not, however, likely that the church itself can soon undertake the main support of this grade of school. Therefore the missions should consider the support of their middle schools one of the

first and largest items on their budgets. In some missions this may mean closing some primary schools or withdrawing from college work or definitely uniting with other missions to make the middle school strong.

The present relative emphasis upon secondary and higher education is shown by the appropriations to the respective types; more than half a million dollars to sixteen colleges and universities, only a quarter million to one hundred and fifty middle schools. That means an average of approximately the cost of one missionary to each middle school. Each school should have in addition to the maintenance of its own principal, unencumbered by other mission work, at least the cost of one full-time teacher for each two-thirds of a class (six for four classes) or for each fifteen students, and in addition an adequate sum for supplies, equipment, and running expenses. According to our estimates the cost of a good school of six classes, with about one hundred and seventy-five students and a minimum staff, would exceed its fees by from $2,500.00 to $5,100.00. The Middle School Survey of 1918 indicates an average net cost of between $3,000.00 and $4,000.00.

159. The specific aims of the Christian middle schools are four:

a. To provide every Christian boy and girl of twelve or fourteen years of age with an opportunity for such an education as will enable him or her to fill a useful, independent, and more than ordinary place in society. This means that practically every school must give both general training for life and special occupational training.

b. To present the Christian religion and its program of evangelism, social betterment, and patriotic service.

c. To enlist and train the workers upon whom the success of the Christian enterprise chiefly depends, especially teachers and evangelists.

d. To open a way for the few of outstanding ability to proceed to university and professional training.

II. *General Statement of the Situation and Outlook*

160. The middle schools of the government have not proved adequate to the demands for secondary education in China. There is large opportunity for the development of private schools, which is being taken advantage of by Roman Catholic and non-Christian organizations as well as by Protestant churches and missions.

161. At present the course of study in government schools, which is followed fairly closely by the schools of most missions, consists of a four-year lower primary school, a three-year higher primary school, and a four-year middle school. In general the higher primary school as well as the middle school has been a boarding school, and in most cases the middle schools have been organized from classes added step by step to the higher primary schools.

If the proposed plan of six years of elementary work and three years each of junior and senior middle school work, is adopted, as it seems likely to be, the Christian schools should also adopt that plan.

162. Protestant Christian middle schools for boys are of the following types:

(a.) The general type, a small middle school with a large higher primary school attached; the course giving little or no occupational training, and not much training for life except of a linguistic and cultural sort. These schools attract chiefly on account of their English classes and their good discipline. The course usually conforms fairly closely to college preparatory requirements.

(b.) The Anglo-Chinese college type, predominant in the coast ports where the training in English and Chinese have occupational value, and prepare the students for colleges in China and abroad. These schools are usually large and flourishing with the teaching partly in English. Higher primary schools are not always attached to schools of this type.

(c.) Several degrees and types of compromise, varying from the smaller vernacular school (giving one period of English a

day) to the large middle schools attached to colleges, which usually offer a strictly college preparatory course, and teach in English.

(d.) The occupational type. Such schools are rare. There are a few small normal schools and a few which give, or plan to give, industrial or agricultural training.

163. Some Christian middle schools are union enterprises, but most of them are denominational in management, though frequently not strictly so in student body, or even in staff. Some are privately managed and are not under any mission, while others are managed by the Chinese church, with or without financial aid from the mission. Some mission middle schools, with missionaries on the staff, have Chinese principals.

164. Christian schools usually have good grounds; fairly good buildings; less good equipment; curricula which are not closely enough related to the needs of the students; teachers of fine spirit, some of whom have had professional training, almost all of whom are overworked; physical training, the quality of which varies greatly in different schools; good school athletics; and a strong spirit of service and patriotism. Contrary to a rather general impression, the teaching of Chinese is fairly good in these schools.

III. *Coeducation*

165. There is practically no coeducation in middle schools in China, although it has been recently approved by some government authorities. Neither the Chinese nor foreigners, with whom the Commission discussed the subject, favored coeducation at this period, and the Commission does not recommend it. See Section 457.

IV. *Occupational Training for Boys*

166. An education of middle school grade may be made a suitable preparation for the following occupations:

a. *Teaching.*—More middle school graduates go into

teaching than into any other occupation. In some cases the number of graduates who enter teaching is greater than that of those going into all other occupations. The development of the Christian church, and the Christian educational system, depends in large measure upon the teachers, yet the preparation of teachers has been badly neglected. Immediate and extensive efforts should be made to provide adequate training for this occupation.

b. *Business.*—This occupation receives the next largest number of graduates, and a large majority of those who are not graduated. It may not bear the same relation to the Christian enterprise as does the teaching profession, but it does have a very important relation to it. The church, it is evident, is now developing most strongly among the upper middle classes and the Christian middle schools are drawing students chiefly from the business portion of the communities they serve. The parents of their students are mainly professional people, merchants, shippers, agents, bankers, managers and owners of land and houses. The demands, therefore, for preparation for such occupations are in most cases second only to those for teacher-training.

c. *Clerical positions.*—These require a moderate knowledge of Chinese and English, and claim the next largest number of middle school graduates. These are office positions in foreign and Chinese firms, in schools, in such organizations as the Young Men's Christian Association, in publishing houses, newspaper offices, government offices, steamship and railway offices, post offices, customs, telegraph and cable services. It must be frankly recognized that the desire for preparation for business positions, and for these clerical tasks, has up to the present time been one of the chief factors in the development of Christian middle schools. The schools which have offered preparation for such positions have been able to charge good tuition fees, and have prospered financially. The demand for such preparation has, together with the entrance requirements of the colleges, determined the amount of English taught in the schools. It may be urged that the preparation of boys for such tasks is not the purpose of the Christian schools, and should not claim too much of their attention. Yet

the service which these young men may render China and Christianity ought not to be underestimated.

d. *Agriculture and allied occupations.*—Inasmuch as the population of China is mainly rural, we are forced to consider the neglect of training for rural occupations a serious national, educational, and mission problem. The church must relate its rural schools to rural needs. Vocational training must be given. The extent to which it should be made prominent in comparison with the types named above, which are closer to the work of the Christian enterprise on the one hand, and to the demands of the chief supporting constituency on the other, is a question. See Section 360.

e. *Industrial arts.*—This term does not apply to trades that demand only apprenticeship training, or to technical occupations which require more than middle school training. The selection of such subjects, and the discovery or training of teachers for them, are exceedingly difficult tasks. The agricultural teachers will come directly and almost solely from the colleges of agriculture. But there is little hope of any similar source of supply for teachers of the industrial arts. Teachers must come out of the trades and industries as well as from technical schools. Close connection with those trades and industries must therefore be maintained.

Fine arts, especially those related to industries, would probably constitute the core of the studies in a school of industrial arts. This at once relates this type of training to the school system as a whole, since teachers and supervisors of drawing and art are needed in all grades of schools as well as in many important industries, and in business. Designing is an important profession in China. Surveying, the supervising of building construction, draughting, photography, and interior decoration are occupations which could be included in this group of industrial arts. Others of more nearly trade-school grade would be included in schools ranking as junior middle schools, or on the other hand, in schools giving teacher-training.

The important question of the relation of the church and

its educational work to the new and rapidly advancing industrialism in China needs careful study. See Sections 387-408.

V. *Types of Schools to be Developed for Boys*

167. The first practical question, arising from the need for occupational training, is whether such courses should be combined in a single school and if so what types of schools would naturally result. As a rule a school should give but one kind of course. But in view of the importance of teacher-training, and the broad character of its needs, and inasmuch as so many middle school graduates take up teaching, this type of occupational training ought usually to be included with each of the others. The business and clerical types are so much alike that they can without difficulty be given together. This policy would point to the following schools as the common types:

1st type—The normal school, giving teacher-training.

2nd type—The city middle school, preparing for business and teaching.

3rd type—The rural school, specializing in agriculture and teacher-training.

4th type—The technical school, emphasizing industrial arts and teacher-training.

168. The second question is as to which of these schools should be the common type.

Although the training of teachers is of prime importance, a school limited to that work should not be the usual or ordinary type of middle school.

The agricultural and industrial arts schools, with their normal courses, are the ones which, in the long run, will do most for the uplift of the mass of the population, and no finer task could be undertaken by the forces of the church than the development of these schools. Such schools are, however, expensive and difficult to develop, and will have to be financed largely by the missions, since they are usually for the poorer classes, and would thus receive little in fees or local contributions.

The commercial-normal school, which is closest in type to the existing schools, carries with it the largest measure of local support, and comes nearest to meeting college entrance requirements.

169. Next comes the practical question as to whether each of these schools should add a college preparatory course; leave that training to certain types only, or to special schools; or provide for college preparation in some other way.

170. The proportion of middle school students who actually enter college varies greatly in different schools but is in general very small. If certain middle schools attached to colleges are counted out, the proportion is still smaller. It seems, therefore, only right to provide occupational training for the major fraction who do not go beyond the middle school, and at the same time to afford opportunity for other students to proceed to further study.

171. If the experience of any school has shown that all, or nearly all, of its entering students actually take a college education and so obtain occupational training there, it may legitimately have a program of studies including subjects of the traditional college-preparatory character. Nevertheless, every effort should be made in such schools to make the whole program of studies as full of real life-value as possible. Let it be carefully noted that such schools are not generally recommended by the Commission, and also that it is essentially a part of the recommendation that the occupational subjects in other schools should be so handled as to afford the cultural values usually ascribed to less practical subject matter.

172. Most schools send the majority of their upper-class students and graduates out into life, and to meet the needs of these, our Christian schools should be occupational schools, usually of the commercial-normal type. No subject should be included in the curriculum of schools of this type simply on the ground that it is at present considered necessary as preparatory to college. On this principle such subjects as higher mathematics and ancient history, used in the traditional classical sense, would be

excluded. These tend to create a divisive factor in school life, the result of which is likely to be an unnatural crowding of the "more honorable" college preparatory course by students with no real college hopes. The college course should be so planned as to give the occupationally trained men the same standing as the college preparatory students. Thus there being no handicap in taking an occupational course, and no loss of prestige by not taking some other sort of course, all students will take one of the occupational courses, and those who do not go on to college will go out into life prepared to render real service, to understand the social and ethical values of their particular callings, and with a sense of gratitude toward the institution.

173. The difficulties in connection with agricultural and industrial arts schools are much greater, except where college courses are given in Chinese. On account of the large amount of time given to technical instruction it is doubtful whether these schools can prepare students to take college work in English. Even the normal graduates from such schools may find it impossible to take college work in English. It will be necessary for the colleges to offer a preparatory year for the students from these schools.

The colleges should have a plan which will enable graduates from commercial-normal schools to enter college on a par with college preparatory graduates, and for agricultural and industrial arts school graduates to do likewise after a preparatory year in English.

VI. *Middle Schools for Girls*

174. The great majority of girls go from the middle schools directly into home-making, teaching, or some form of social and religious service. An increasing number are, however, going on to further study in college, normal school, medical school, nurses' training school, Bible training school, or training school for physical directors. A few enter the business world as clerks, or stenographers, or in similar positions.

175. Almost all Chinese girls become home-makers, either immediately after leaving school or a few years later. Every school

for girls ought, therefore, to aim to prepare its students to be good wives and mothers, and to make happy homes. Domestic science and household economics are subjects of fundamental importance. The study of food values, of balanced diets, the care and discipline of children, first aid, hygiene, sanitation, and the treatment of illnesses should, in our judgment, be included in the curricula of all middle schools for girls. Intelligence along these lines is of even greater importance in China than in countries where there is far more general knowledge of such matters. A simple model home in which a few girls live for a time, assuming full responsibility for everything in connection with it, is a valuable addition to the class-room study of home-making subjects. The partial responsibility of the older girls for little girls has, in some schools, proved to be a useful training in the care of children. Observation of kindergarten work has also proved valuable in demonstrating methods of teaching and dealing with little children.

We recommend that all middle schools for girls include courses in domestic science and household economics, and that some schools specialize along these lines.

176. A large number of the graduates of middle schools for girls will teach in the interim between graduation and marriage, and a growing number are continuing to teach after marriage. One of the most urgent needs in China to-day is for well trained teachers for elementary schools, Christian, government, and private. Graduates of middle schools, who have received some normal training, have done excellent work in elementary schools. Christian middle schools for girls can render service of immeasurable value, by furnishing elementary schools, Christian and non-Christian, with teachers of thorough training and strong Christian character.

Girls may be trained to teach in elementary schools, either in union normal schools, or in normal courses in middle schools. See the Chapters on Education of Teachers (Section 225ff) and Education of Women (Sections 419ff).

In view of the great need of women teachers in elemen-

tary schools, the large proportion of middle school graduates who will enter the teaching profession, and the fact that all mothers need at least some knowledge of teaching methods, all middle schools for girls should probably include courses on education, and should provide for practice teaching under supervision. It is our judgment, however, that there should be, in every center, one strong normal school for girls. In most cases this should probably be a union school, all the missions concerned uniting to make it a thoroughly strong institution. There may, however, be some situations in which it may be wise to assign to the schools of one mission the responsibility of doing this work for all.

177. Every middle school for girls should offer courses which will prepare its students to be good citizens and to render useful service in their communities. Such courses should not only hold up high ideals, but should also be very definite and practical in the teaching concerning needs and the methods of meeting them. Actual service for the people of the neighborhood should also be a part of school life.

All Christian schools for girls are giving courses in religious education. No part of the curriculum should be more carefully planned, and no subject demands stronger teaching. See the Chapter on Religious Education (Sections 459ff). These subjects are, and should be, a part of every student's work, and special provision should be made for the training of those girls who plan to go into some form of religious service upon leaving the middle school. This may sometimes be done most effectively in a separate school, similar to the school for the training of teachers.

178. Inasmuch as the number of girls who go from middle school to college is comparatively small, in proportion to those who immediately enter the home or the school room, the preparation of students for college should not be the determining factor in the planning of middle school curricula. On the other hand, the number of girls who desire to go on to college is steadily increasing, and it is important that they be thoroughly prepared. In a center where there are several middle schools for girls it might be well for the missions supporting them to consider devel-

oping each along a different line, one school preparing girls for college, another for teaching, another emphasizing domestic science, a fourth, perhaps, specializing on preparation for social and religious service. In some centers, it may be wise to consider the uniting of all girls' middle schools into one school, thus securing an institution large enough and strong enough to offer several elective courses within itself.

Whatever specific plan may be followed, we recommend the closest possible coordination between the Christian girls' middle schools of each center, to the end that waste and duplication may be avoided, and the varying needs of Chinese girls met as adequately and completely as possible. The needs and opportunities of to-day demand specialization, thoroughness, and a high degree of effectiveness. These cannot be secured if four or five schools with only moderately adequate equipment and staff, are all trying to meet all the needs of Chinese girls. The uniting of forces, or the division of responsibility, will on the other hand make possible the meeting of a greater number of needs, in a far more effective way.

VII. *The Improvement of the Christian Middle Schools*

179. For each individual church or mission to have its own middle school may be a good policy from its point of view, but this plan makes difficulties for the smaller missions and churches. Moreover it is not desirable to attempt to develop as many middle schools in a given area as this would sometimes mean. When the development of a middle school, by a denomination, would result in wasteful duplication, or in competition for students, such a plan would clearly be a mistake. The wisest policy would be to share in some existing or proposed union school. It is the opinion of the Commission that middle schools have grown up in many places where the strengthening of an existing nearby school of another mission, would have been far better for the Christian cause, and that in other centers where strong middle schools would have a great opportunity, depleted resources have left schools weak and far too few. In general there has been little

coordinating and uniting of forces. The problem in each area should be dealt with thoroughly and from a broadly Christian and economical standpoint, with full regard for the best interests of the smaller denominations as well as for the probable resources and opportunities of all. A mission should be slow to declare its school a middle school unless its future as such is sure, its constituency large, and its place in the Christian school system not in the least a competitive one. The success of a school is not to be judged by the step in the ladder to which it can manage to drag a few pupils, but by the number and preparation of the students it turns out at whatever stage it finds it ought to release them and admit more in their places lower down.

180. A school is unwise to continue carrying small classes rather than to send them on to another school, or out into life. When a class dwindles to less than fifteen pupils it is probably time to discontinue this grade, and bestow the energy thus released upon a larger class of pupils of lower grade. The nearest good stopping place above or below, should be chosen as the objective of the school, and occupational training put into the last year or two of the course thus fixed, unless the school feeds directly into some other vocational school with small loss of pupils. This presents a difficult problem to the struggling country boarding school with few or no senior middle school students. Its type and future should be decided primarily in the interests of its constituency, the development of the church, and the general interests of the whole community.

Most higher primary schools, now giving no occupational work and little general preparation for life, and many struggling middle schools of similar character, should become clean-cut, effective, and well-taught junior middle schools with genuine training for life, several of which should feed into some one large senior middle school. Full-fledged middle schools and also some, now called colleges, should become senior middle schools of one of the definite types described above, in most cases having junior middle schools attached.

181. The question of the size of schools has been frequently

raised. This is entirely a question of administration and finance. It is possible for one principal so to organize his well selected and trained staff as to bring a thousand students into contact with the best personalities, but it is doubtful if such a principal or staff is often found. A school of over two hundred requires one or more asssistant principals or proctors in addition to an office secretary. Efficiency requires the addition of needed assistants at the right points and the bringing of the student body up to as near capacity as possible at each stage.

Economy in finance would also call for larger classes. Twenty-five or thirty is not too large for effective teaching. It is expensive to offer two or three types of work when classes would thus be split up into small ones. The smaller the school the more concentration is demanded.

182. If schools are to change from the old plan of seven years elementary (lower primary four and higher primary three) and four years middle school, to the new plan of six years elementary and three years each of junior and of senior middle school, in Christian schools:

a. The additional year should be given to securing better work in the lower grades rather than added to the present graduation standards, or at least such a policy should be followed in so far as government school standards permit.

b. Opportunity should thus be taken to make arithmetic more thorough and effective, greatly to increase physical and health education, to reduce class-room work, to give another year of Chinese reading and composition, history, civics, geography, practical arts, manual work, and general science.

c. It would seem best to begin the study of English with the first year of the junior middle school, but in this particular, and in all subjects, the government curriculum should be followed.

VIII. *Middle School Objectives and Curricula*

183. The first aim of Christian education is to develop character. This means three things: first, sincerity, truth-seeking,

honesty of thought and action; second, sympathy, love, and a spirit of service; third, the habit of right endeavor, the will to proceed strenuously, the mental energy that nerves one to do his best, and faith to attempt to do God's will in the world.

This requires first of all a wholesome school life, a Christian atmosphere, genuine work, justice, law and order, and much contact with people of Christ-like spirit. It requires also definite instruction in ethics and religion, and in how to apply this teaching in life.

An adequate and strong staff is therefore essential. This is of special importance for students of middle school age. Middle school staffs must be strengthened, in order that there may be more teachers of strong personality and fine Christian spirit to live close to the students, to talk and eat and play with them, to work with them as well as for them, and to join with them in their school activities and social service.

Advantage must also be taken of the special opportunities that good teachers have to give training in honesty, seriousness of purpose, ethical judgment and attitude, and the spirit of patriotic and social service which arises in connection with, and largely gives justification for, such class-room subjects as science, manual training, history, civics, geography, education, and religion.

It is extremely important that there be an adequate number of teachers, especially Chinese teachers, of the best possible training and ability, to specialize on the religious training of students and to teach the subjects named above. Teachers should not be so overburdened with class-room or other work as to prevent their giving adequate time and strength to helpful personal contacts with students. A Christian school which fails to exert a strong and effective Christian influence upon its students has no sufficient reason for existence. Too many schools have failed at precisely this point.

The amount of time which should be given to class-room instruction in religion is less important than the extent to which the students catch the Christian spirit, the loyalty with which they stand for their convictions in the world, and the generosity with

which they spend their strength in Christian service for their people after they leave school. Such problems as the desirability of daily Bible study, required chapel attendance, the urging of students to unite with the church, should be made the subject of frequent and thorough discussion in meetings of teachers and principals.

184. An important aim of education is the acquiring of good health and the knowledge and habits that promote it. (See Chapter on Physical Education, Sections 511ff.) Only the development of character is more important.

A physical director should be included in the staff of every middle school, whether for boys or girls. We believe this to be absolutely necessary. The physical director has an influence on the life of the student, almost invariably strong, and high character is, therefore, as important as good training. It is desirable, also, that as many of the other teachers as possible be able to share in the physical education and recreation of the students.

Classroom instruction should include practical hygiene and some physiology. It should also include some knowledge of the diseases common to the Orient, home remedies, first aid or home surgery; of care of children, sex hygiene, narcotics, poisons and stimulants; of foods and cooking, clothing and personal hygiene; of boards of health, home and city sanitation, and, it may be added, of the importance and nobility of the medical profession.

This instruction is all so important that it should be put early in the program of studies, in order that all may receive it, and any who have missed it should be required to make it up. It is probable that an equivalent of one hundred and twenty periods is about the amount which should be given to such instruction in junior or senior middle schools.

185. A third objective of education is the giving of the general information and mental training most likely to be of value in several lines of activity. This should take precedence over the specialized training to be described later. This general training

includes language (oral, written, and printed), elementary mathematics, general information, knowledge of people and affairs.

This means, first of all, a good command of Chinese; ability to speak well in the native dialect and also in Mandarin; ability to read newspapers, letters, and common documents; ability to write letters, bills, receipts, deeds, reports, descriptions, directions, straightforward narratives, and ordinary notices and advertisements in both modern Wenli and in Mandarin. Good handwriting is also important. If this requires more than a period a day throughout the middle school, it should be given, probably double quantity at first and less later on. The best teachers available should be secured.

The work in mathematics should give, in addition to a ready use of the abacus, an ability to handle the common mathematical problems of life, such as money changing, making up and settling bills, interest and discount, exchange, measuring and weighing, simple algebraic processes, and a knowledge of constructive geometry useful in drawing. This ought not to require more than a period a day for two years, beyond the mastery of common fractions, decimals and percentage.

General intelligence and a knowledge of people and affairs are, of course, to be secured, partly from incidental sources. If however, three-fourths of a pupil's life from the first year of the junior middle school on is spent in a boarding school, the school must provide most of the education along these lines, even that which comes incidentally. This will be discussed later. Most of a student's fund of information is, however, to be obtained from a study of the subjects named below.

The geography and history of China are of primary importance. This should include a knowledge and appreciation of, and real interest in, China's early and present conditions; its people, their origin and distinguishing characteristics, its products, its business and commerce, its government and customs, its possibilities and problems. This will require approximately four periods a week throughout junior and senior middle school. Another branch of general information needed by the

average man or woman has to do with such matters as food, clothing, shelter, plants, animals, materials, metals, tools, appliances, physical and chemical principles, machinery, transportation, and weather. These may be organized under the heading "general science" and should be given approximately one period a day through the junior middle school, and one year of the senior middle school. The amount of time given this subject will vary according to the previous training of the pupils, their environment, and the amount of handwork taught.

A knowledge of the social, governmental and economic order in which our lives are cast is also essential. This is not adequately secured by incidental methods. It should form part of a course in civics or else be given by special instruction in connection with ethics, or geography and history.

The incidental education which the student secures outside of school may be very meagre. The school should therefore provide as many and as varied opportunities as possible, for the securing of such education. School gardens, pets, books, music, entertainments, social hours, athletics, recreation, and the opportunity to study the life about them by trips to industrial plants, philanthropic and educational institutions, and other points of interest, are all valuable means to this end.

186. A fourth objective of education is the giving of occupational training. This falls under several heads. The following list will serve merely to indicate the nature of some of them:

a. Commercial Courses
b. Clerical Courses.
c. Industrial Arts Courses.
d. Normal Courses.
e. Agricultural Courses (Sections 360-362).
f. Home Economics and Practical Arts Courses.

187. Another important function of education is the training of boys and girls to be members of a home. Most of the training outlined under character training, physical education, and general education for life, contributes to this end, but there is also need of special training.

188. The sixth aim of education, the production of good citizens, will also be in some measure met by the subjects given above, especially those related to character formation, but definite instruction is also needed. A sense of membership in a community carrying real responsibilities with it, should be developed in every student. Instruction is needed in such subjects as democratic forms of government, civic associations, boards of health, public education, the sacredness of public property, and respect for law. The course in civics is particularly intended to give such instruction, and other features of school life and training should be included.

189. Important, but not to be given at the sacrifice of the objectives named above, is training for the use of leisure time and the enjoyment of life in general. This is often neglected. Yet a better appreciation of the real satisfactions that are to be had as our lives develop into ever higher and broader spheres, would make all of life more useful and effective.

Students should learn a greater measure of appreciation of the social side of vocations, of the dignity of labor, of the value of the individual, of the wonder of life, of the glories of nature, of the usefulness of recreation and travel, of the greatness of the universe, of the marvels of science, of the power and use of man's mind, of the beauty of human friendship, music, art, literature. Subjects which will increase appreciation of the value of all these things should be included in the program of studies, and school life should be so organized as to contribute to this end. Among the subjects which may be so taught as to achieve this result are Chinese and English literature, and the social sciences.

190. To attain the objectives outlined above, and to keep the right emphases and proportions, calls for a most careful restudy of the curriculum of the middle school. Experimentation and conference on the part of those in charge of middle schools is of supreme importance. It will take time and thought, and the careful balancing of values, to determine the curriculum which will best meet the multiple needs of the boys and girls in Christian

middle schools in China to-day, but it is probably safe to say, that no problem of Christian education is more urgent than this.

In the meantime, much can be done by individual schools. Comparatively slight rearrangement of subjects, changed emphases, and a new content put into subjects already taught, will do much to make the work of many schools more effective.

191. The curriculum regulations of the government are now in process of reconstruction. When they are settled, it will probably be wise for the Christian schools to follow these regulations as closely as is possible without sacrificing the achievement of their own fundamental aims and purposes.

192. Much excellent literature on the modern problem study, and project methods, has become available in recent years. These indicate the principles to be followed in the organization of subject matter, and will give much help in the reconstruction of subjects of study.

193. The establishment of standards and the cooperation of middle schools in many matters are highly important. It is recommended that the China Christian Educational Association give special attention to the organization of a department which shall undertake a nation-wide standardization and improvement of Christian middle schools. The aim should be not to make all schools alike, but to bring all to a common high standard of effectiveness.

IX. *Summary of Recommendations*

(1). There should be an immediate and strong development of the middle school as the center of the educational system.

(2). This grade of education should not only be related to life in general, but each course should also be occupational in character and, at the same time, prepare students for higher education.

(3). Teacher-training is the most essential type of occupational training for the Christian system.

(4). The commercial-normal middle school will meet the needs of the largest number of the boys of large towns and cities.

(5). The agricultural-industrial-normal school for the coun-

try and the industrial-normal school for the city should be developed wherever possible.

(6). More emphasis should be given to home-life training and normal training in girls' schools.

(7). The concentration of middle school effort into larger and stronger schools is urged.

(8). The curriculum should be constructed on modern lines for the achievement of the definite objectives outlined in this chapter.

(9). Cooperative organization for the standardization and improvement of middle schools, and their relation to each other is urgently required.

CHAPTER III

COLLEGIATE EDUCATION

I. *The Genesis of the Christian College*

194. Some of the Christian colleges were established primarily with the thought of training ministers and other Christian leaders. In other instances the controlling idea may have been the crowning of a denominational system of schools, and the desire to provide higher education for the sons and daughters of Christian parents. Others again came into being out of a more general aim to enlarge the sphere of Christian influence, to interpret, through this method, the meaning of the Christian message for the Chinese people, and by furnishing young men and women equipped with modern knowledge and imbued with Christian ideals, to contribute toward the progress and prosperity of the Chinese people. All have sought to lead their students to the acceptance of Jesus Christ as Master and Saviour. On the whole, the colleges have been able to achieve a large measure of success in these various aims. They have been the pioneers of modern collegiate education in China, and have supplied many of her most valuable leaders in government, industry, education and religion.

195. Their very conception was in more than one case a daring adventure of faith and a significant instance of Christian idealism and international good will. A college undertaking forty-three years ago to share with Chinese boys the best that America had to give in knowledge, and located in so strategic a place as Shanghai; a university founded in a far-away center, a month's hard travel from Shanghai, uniting all the Christian forces,

national, sectarian, educational, in West China; a great western university reproducing its best life in an inland and one-time strongly anti-foreign but richly cultured province; such achievements reveal a vision and a moral energy which are an earnest of the potentialities in the whole system of Christian education in China.

II. *Recent Developments*

196. The mission college quite naturally modelled its curriculum and activities upon the traditional western type. There were no Chinese standards; the immediate objectives were too insistent to permit of much experimentation; resources were limited; the majority of the men called upon to organise, administer or teach in them had not come to China to do educational work, and had had little or no technical training; policies had become conventionalized. Each had grown up out of a denominational or sectional need, and was intended to serve its own mission or local constituency, with little, if any, thought of a comprehensive program for all China or of the exacting demands that would arise in the future. Since then changes have come which have materially affected the situation:

a. The fading of western denominational interests and the tendency toward a united Chinese church, with the result that separate colleges exist largely because of administrative convenience rather than living, distinctive principles.

b. The increasing ease and rapidity of communication, with the result that colleges are now as many hours apart as they were days, and students have ceased to consider distance from home or provincial lines in deciding what college to attend.

c. The growing interest in vocational education, which has forced the colleges to introduce occupational courses, involving a constantly augmenting financial burden, needless reduplication, opportunist or fortuitous departures, and undesirable competition.

d. The founding of broadly conceived government and private universities with relatively large potential resources. Under the leadership of able and public-spirited Chinese, usually with

better and more modern technical training in western education than missionary administrators, with larger freedom, with the appeal they can make to the commendable national pride of students and supporters, these universities have introduced a standard of comparison which must be more seriously reckoned with in the future, though it is already more important than is generally recognized. Christian educators ought to rejoice in the evidence thus furnished of China's ability and intention to develop a system of government and private education in line with the finest modern tendencies. In so far as our institutions have aided or may hereafter aid in the rise and efficient management of such colleges, the purpose for which ours exist is being realized. But, if mission colleges are to maintain a sufficient and harmonious place in Chinese life, there must be some radical adjustments.

197. There are at present sixteen institutions maintained by missionary societies, claiming to do work of full college grade. The enrollment of these institutions in college classes varies from less than twelve to about three hundred. Two of these are exclusively for women, while several others admit women, or include a college for women. This number is not large in proportion to the whole population of China. But in view of the total available resources the maintenance of all these schools with their present variety of courses and consequent duplication of effort, for a limited number of students, is unjustifiable economically. Some of those schools should be closed or their character changed.

198. The government, with its greater resources and responsibilities, contemplates only four universities, and it is interesting to note that one powerful church, which has done careful thinking on an all-China educational policy, has limited itself to cooperation in four union universities, realizing the futility of attempting the task on any other basis. The China Medical Board of the Rockefeller Foundation, after determining to establish two medical schools in China, limited itself to one, on the ground that it could not afford the cost of two. A report issued by the American Association of Colleges arrives at the conclusion that maximum efficiency in proportion to cost is reached with an enroll-

ment of about five hundred students. It is frequently argued that the personal relations, the moral atmosphere and religious influences are more potent in the small college. But, in the modern sense, our largest mission universities have very small enrollments, and personal contact between teachers and students is after all not so much a question of size as of organization. No unprejudiced person will challenge the statement that the total amount of money and man-power poured annually with such splendid intent into Christian higher education in China could be redistributed to the immensely greater effectiveness of the Christian movement, and with greater benefit to the Chinese people.

199. One of the commonest criticisms made by graduates of mission colleges, and other Chinese observers, is that they do not fit students for life. Because of economic pressure and the social structure of China almost every student attends college primarily from a desire to increase his earning capacity. His education usually is an investment by the family for their common welfare. The effort to produce church workers, the lack of original thinking, the relative ease of securing students, an inadequate appreciation of the social function of Christian missions, are among the causes which have prevented greater attention to the occupational aspect of education. Even where the majority of the students were known to be headed for teaching, they have been, as a rule, given only the content of subjects without sufficient attention to teaching method. The opportunity to learn English has been indeed a great attraction to the student from a purely occupational and utilitarian point of view. So much has this been the case, that the courses offered for their value in giving a liberal culture were regarded as and became little more than opportunities for practice in English, the acquirement of which brought prompt remuneration and easy promotion in business careers. Even this concession to the legitimate occupational ambition of the students has in many cases only prepared them for clerical positions of minor influence, either from the point of view of the creation of a strong Christian community or the welfare of the nation. But the attempt to introduce technical courses on the present unrelated basis means increasing cost

and competition. Every new feature, however alluring and inexpensive or even profitable it may have seemed at first, is in danger of involving larger and larger operating expense for the originating college, and probably an attempt on the part of others to keep up with the pace.

200. These institutions were from the nature of the case begun by western missionaries, supported by western gifts, protected by treaties with western powers, permitted for the same reason to make any pretensions or maintain any standards which those in charge of them happened to prefer, and chartered often under western legal requirements. Whatever may have been true in the past, it is these aspects rather than their distinctively religious characteristics which are preventing their receiving heartier welcome and recognition and larger Chinese support. One of their most serious defects is in the small number of Chinese on the staff who are qualified to be in any real sense the colleagues of the foreign teachers or to hold positions of administrative responsibility. Although it may be said that there are not as yet many Chinese of this type available, yet this cannot be the only explanation. The reasons usually given by Chinese for this state of things are: the desire of missionaries to keep control of policy; too little freedom or leisure for growth; inadequate salaries; the limited scope for useful service in the relatively petty program of the mission college. Other factors that enter in are: the fact that it is always easier to get a new appointee from the home board than funds for paying high-salaried Chinese; unhappy experiences with Chinese who have been tried out and have brought disappointment; their unwillingness to endure the contumely of their friends and the necessary restrictions of such service; lingering, if unconscious, racial predilections on the part of foreign executives and their slowness to sense the Chinese conception of what is involved in proper treatment; the difficulty of inspiring promising students with the highest Christian ideals. These comments are not made in any critical spirit. Anyone who has had the slightest acquaintance with the problem will feel hearty sympathy with those in charge of college administration, and with the Chinese who would

be wanted in such positions. Many of the difficulties are inherent in the situation. None the less the strikingly small proportion of Chinese in executive or responsible teaching positions is a damaging weakness, and until it is remedied the colleges will continue to be regarded by many of the Chinese with indifference or dislike, as a foreign element in their national life.

201. It would be expected that the religious instruction would be the finest element in the course, but it has often been the least satisfactory, the courses being taught by those who were not needed or fitted for other subjects, or were too busy to prepare fresh and inspiring material. The attempt has too commonly been made to accomplish by quantity and compulsion what can be produced only by quality and much thought on the method of teaching and the real needs of the students.

III. *Constructive Proposals*

202. It is not a question of what might be planned if we were starting *de novo,* and with ample funds available for any scheme proposed. We have to deal with the actual situation. The existing institutions all have or are constructing physical plants representing more or less costly investments; they have their respective constituencies at home and their alumni and mission or other local relationships on the field; their traditions, attachments, mutual jealousies or fears, varying national, doctrinal, ecclesiastical, or educational standards. There are real geographical, linguistic, economic and other factors which do not appear on the surface. The question cannot be solved by any doctrinaire treatment. Nevertheless, an improvement in the present status is imperative, and is earnestly desired by many of those responsible for administering the colleges.

203. Unless measures that commend themselves to those in charge are speedily proposed, it is to be feared that efforts to remedy the situation will come too late to be effective. In the judgment of the Commission, improvement is to be sought through coordination and limitation or modification of function, with consequent increase in total efficiency, rather than in the extensive

uprooting of institutions which are the product of much toil and sacrifice and are deeply rooted in the soil of China.

In addition to other weighty reasons, this policy is commended by prospective financial considerations. To continue the lead of the past, the colleges and universities of the Christian forces in China must face greatly increased cost. Professional work is more expensive than non-professional; present libraries and equipment are far below the standard required; and salaries, especially of the Chinese, will need to be materially increased. So great will be the need for increased support that we must prepare to face the certain choice either (a) of restriction of work, (b) greatly enlarged support, or (c) more economical use of funds.

204. Having in mind (1) the meagre state of development which higher education, in particular Christian education, has yet reached in China; (2) the urgent and unlimited need of China for men prepared for definite tasks, and the limited need as yet of the scholar of leisure and general tastes; (3) the limited resources both of the government and of the Christian forces, but especially of the latter; (4) the greater energy with which experience has proved that students devote themselves to work in preparation for a future occupation as compared with that of students pursuing the same studies without an occupational goal; (5) the capacity of studies pursued with an occupational purpose to give mental discipline and genuine culture if conducted in the right atmosphere and spirit; (6) the necessity on the other hand that professional or higher occupational studies be pursued upon a solid basis of a knowledge of the subjects requisite to the prosecution of work for any profession; and (7) the undesirable results of too early specialization or differentiation of study with reference to future occupation, we recommend:

a. That the college course be planned for four years following the proposed new scheme of six years elementary and six years secondary study, but with a special preparatory year intended for those who for any reason have been inadequately prepared. Entrance to college should presuppose at least six years of daily study of English, and good training in Chinese, with a

range of alternative requirements in other subjects, such as will allow the middle schools greater freedom for direct vocational and other courses of the kind which should be planned for the majority of students who may not enter college.

b. That the first two years of the four be in general preparatory for the more specific professional or general cultural courses of later years. There should be the least possible measure of differentiation between courses preparatory to the several lines of professional work. It may be expedient in some cases that occupational work begin in the junior college, either being concluded in that college or continued one or more years in the senior college. No stress is laid on the use of the terms junior and senior college; they are employed here for convenience and brevity.

c. That except in one or two institutions no prominence be given to the so-called arts course consisting of studies pursued for general culture or in preparation for professional work beginning after the completion of the college course.

d. That in general in the senior college each institution offer and emphasize courses preparatory to a limited number of professions, choosing these with reference to the specific needs of the community in its region, and the opportunities offered by other colleges accessible to its students.

e. That, since the preparation for any profession should not be narrowly technical, but should include subjects such as history, ethics, sociology and religion, which give breadth of outlook and insight into those problems a knowledge of which is essential to men of all professions, the colleges provide courses in these subjects in addition to those which are requisite for the particular professions for which they undertake to prepare their students.

f. That to the list of subjects thus required to give a broad preparation for a profession the college add only such subjects as can be given without increase of the faculty necessary for these courses.

g. That subject to proper regulations respecting required

studies, and the selection of a major subject, the student who has not chosen his profession, or who especially desires a longer course of preparation for the professional course, or who contemplates further study abroad, be permitted to select studies from more than one professional group.

h. That the courses recommended for the several professions vary in length according to the nature and requirements of the profession.

i. That the A.B. degree be given after the completion of four years of successful college study in any of the courses offered.

205. In the judgment of the Commission Christian colleges in China are only to a limited extent prepared to offer work which emphasizes research in the more strict sense of that term. Research in the broad sense, in which it covers not only the discovery of new data and the deduction from these data of new conclusions, but also the study and interpretation of data already established, is a vital function of all higher education, if indeed it should not run through the whole educational process. Such research is especially necessary in China in order to illumine the goals at which the teaching of special subjects ought to aim, and to correct the tendency to accept opinions on the ground of tradition or authority. It is essential that at least all senior college professors and lecturers should have leisure for research of this kind, that it should be regarded as an essential part of their work, and that some of their students should be instructed in research methods.

But it remains true that for the present and immediate future, (post)-graduate schools characterized by research in the strictest sense of investigation of unsolved problems are almost wholly beyond the scope of Christian education. In medicine, research of this kind may well go on in connection with professional training, especially in a school so exceptionally equipped as that at Peking. For special reasons we are recommending the early founding of an Institute of Educational Research (Sections 100, 251-258) and an Institute of Social Research (Section 377). But we believe that this precedent should be followed in other cases

with great caution. We have builded our educational tower high enough, not well enough, for the present. Schools for advanced research in most subjects must be left to the future. See Sections 554-557.

In a measure to compensate for the lack of graduate schools of research in China, it is desirable that there be established a limited number of research fellowships to be awarded for exceptional excellence in the A. B. course. Recipients of these fellowships might pursue studies in Europe or America or, when the field of investigation is some phase of Chinese life, in China under the guidance of the teacher most competent to direct these studies.

206. We advise the colleges not to undertake more lines of professional work or offer a larger number of subjects than they can conduct thoroughly well. The value of an education is not measured by the range of studies from among which the student chooses, nearly so much as it is by the character of the work which is offered in the courses taken. Still less is it increased in the ratio of the schools or departments which the college advertises. We therefore advise that a college, offering a limited range of studies, do not break these studies or its faculty into separate schools or colleges. If, for example, a college is offering courses preparatory to teaching and to preaching, the courses in both cases including studies of a general character, and is also permitting a student to pursue a general arts course by selecting his studies from the entire list offered, we advise that the college do not advertise schools or senior colleges of theology, of education, and of arts, but instead announce all the courses in one list grouped according to subject, such as, history, sociology, religion. The student should indicate the occupation which he expects to enter, or further study which he expects to pursue, and be guided by advice, printed and oral, concerning the studies which are required of all students, and those which are best adapted to prepare him for his future occupation or study. This course is recommended as less likely than the other to develop ambition on the part of the faculty to build up separate schools, increasing expense but without corresponding improvement of the educational work, and

less likely to lead the students to pursue a course of general study without definite objective. As indicated above it is our judgment that all students completing four years of college work according to the standards and requirements of the college should receive the same degree. In order to secure the proper emphasis on vocational courses, there may be a committee (or board) of the faculty on each recognized group of studies, e. g., education, theology, arts, with a chairman who should be adviser of the students pursuing that group.

It would seem that a college having an enrollment of not more than one hundred students should limit itself to one professional course or two at the most. Classes should not be opened for less than eight or ten students.

207. A careful study of the figures in that section of the Chapter on Cost of Education, which has to do with colleges, will reveal facts which should be of great assistance to Mission Boards and controlling bodies on the field in determining future policy. See Sections 680-686.

208. In view of the costly and extensive plants erected in a few instances either where there had been insufficient attention to the needs of the area as a whole or where the enrollment fails to justify such expenditure, each institution should hereafter undertake additional construction only after careful study and with the endorsement of the advisory council of the area. Mission Boards might well adopt the policy of conditioning grants for new buildings upon such endorsement.

209. At least three different meanings of the word university are current:

a. The somewhat pretentious usage in America of so naming a college doing only undergraduate work.

b. The better American usage by which this is applied to a single institution conducting both college and (post)-graduate or professional schools, usually on one campus but always under one administration. This usage is found also in Great Britain.

c. A British usage by which several separate and autonomous colleges are formed into a university which functions through

a senate or other representative body. Such a university may, as in the case of the University of Wales, have no existence apart from its constituent colleges, or, as in the case of Oxford, carry on certain activities in its corporate capacity.

Some of the Christian colleges in China have apparently assumed the name university as indicative of aspirations rather than of actualities. It is suggested that in all such instances the name college be substituted. In this report the term university wherever it occurs in recommendations or suggestions is used in the British sense of a system of federated institutions of higher learning, which may, however, also carry on certain work in their corporate capacity.

210. In the light of the above discussion the Commission recommends:

a. That higher Christian education in China be dealt with as a unit in which all nationalities and denominations shall participate, the interests of all being cared for in a single comprehensive program, the controlling purpose being, with the total available strength, to exert the maximum impact upon Chinese life as a whole.

b. That it be organized in six higher educational areas, East China, West China, North China, Central China, South China, and Fukien, and that, even if we are compelled to recognize that existing conditions prevent its immediate realization, yet the ideal be only one university in each area; and that this ideal be regarded as a practicable one to be striven for as rapidly as local and institutional considerations permit.

c. That a college which cannot with its present resources conduct thoroughly first-class senior college work, which neither has, nor has reasonable prospect of obtaining in the near future, a senior college of at least fifty students, become a junior college, advising its students to go to the college where each can obtain the vocational training for which he seems best fitted.

d. That a college which cannot meet these conditions for at least seventy-five students in its junior college classes become a strong middle school. In this connection attention is again called

to the supreme importance to the Christian movement of maintaining more and better middle schools, the increased difficulty and importance of maintaining such schools on the proposed six years basis, and the relatively small share these schools now have of mission funds and qualified teachers. See Section 156 ff.

e. That in each area coordination of the work of the several elements be effected through a university senate or advisory council, including in its membership representatives of all the federated institutions. The powers of this senate should be advisory rather than legally compulsory, but each institution should present its plans of work to the senate for advice, and no department of work should be discontinued or added until the institution has first sought and obtained the advice of the senate.

f. That there be a jointly maintained College Entrance Board, which shall conduct examinations and tests (preferably of the "comprehensive" type) in various parts of the country, with a view to admitting students to any college or university in the association. This board should include members of educational associations, appointed to represent the middle school point of view. It ought to be sufficiently staffed to investigate the work and record of the different middle schools, and advise with them as to their respective deficiencies. See Sections 169-174.

211. The following advantages would almost inevitably result from the plans proposed above:

a. The moral effect upon the Chinese public would be desirable. The very fact of giving this convincing testimony to our essential oneness would be worth a large measure of loss and inconvenience to individual schools. Chinese Christian leaders and government educators have, without exception, endorsed the general plan of a smaller number of really strong colleges.

b. It would also be of no slight help to the Chinese churches, now striving to realize a unity hitherto made difficult by the multiplicity of western agencies. Some such reduction would seem necessary if Chinese Christianity is to take over the support of so costly a system of education.

c. The spiritual results on those in charge would alone

justify the effort. At present, the strain due to attempting the task of doing what is expected of each, is telling upon the vitality of administrative officers, and is in danger of producing a mental attitude which can not but weaken their personal effectiveness. They and their faculty members are often too busy with routine tasks to exert that influence on the students for which the institutions largely exist. Some of their choicest members are kept in America for competing financial campaigns.

d. Delimitation and wisely distributed specialization ought to result in each doing its less ambitious task much more efficiently.

e. There would be more money and teachers available for other forms of educational or religious activity, including the supremely important but relatively inexpensive work in government schools. The release of qualified persons for direct moral and religious work among students in non-Christian schools, or the furnishing of teachers for such schools, would manifest a desire to be unselfishly helpful. The Chinese would be quick to appreciate such a policy, and it might count far more for the truest objectives of Christian education than the present policy.

f. Extension work in the form of a series of popular lectures by a group of experts drawn from different colleges, going from one city to another in cooperation with the well equipped lecture department of the Young Men's Christian Association, offers large possibilities of widespread influence.

212. The following suggestions on organization are offered:

a. The Association of Christian Colleges and Universities should take a leading part in putting into effect such policies as have been outlined and in advancing the common welfare of its members.

b. This association should seek on the one hand a more clearly defined relation to the China Christian Educational Association, preferably becoming its department of higher education, and on the other establish a close connection with the senate, or advisory council, in each higher educational area.

c. Arrangement should be made for the employment as

soon as possible of at least one full time secretary, among whose functions would be:

(1) Corresponding with the constituent schools.

(2) Keeping comparative records.

(3) Directing entrance examinations under a College Entrance Board, held in various parts of the country and conducted alike for every college in the association.

(4) Publishing announcements describing the courses offered by the whole system of colleges, requirements, and fees, for the information of mission and government middle school students.

(5) Cultivating Chinese, British, and American residents in China with a view to securing their moral and financial support.

(6) Maintaining a cooperative teachers' agency.

(7) Studying government education and fostering cordial relations with government educational circles.

(8) Serving as a medium for correspondence with the headquarters proposed in New York and London.

213. The Association of Christian Colleges and Universities might consider the advisability of recommending to the controlling boards in Great Britain and America the maintenance of joint headquarters in New York and London to serve their common interests. These controlling boards might find it helpful to appoint a joint committee or board composed largely of those who are at once in closest sympathy with the evangelistic purpose of Christian missions and experienced in educational problems, preferably also with direct knowledge of China. This joint committee could serve in all such ways as might be found helpful, such as organizing financial campaigns, receiving and distributing such funds as are entrusted to it by Mission Boards or from other sources. Such campaigns should preserve to the utmost any interest in a particular institution that has been or may be developed and would be expected to utilize the advantage that comes from concrete or personal associations. Lists should be kept of all needs approved by the Association of Colleges and Universities in a

preferred order. Mission Boards not responsible for the maintenance of existing institutions might be induced to make annual grants to such a common fund, and an increasing number of the others might find it preferable to make their appropriations either through or with the advice of this joint committee.

214. Mission Boards should be requested to study the total program of higher education in China and make grants with a view to the most effective achievement of this total program, rather than in response to sectional or other subsidiary appeals. This does not mean that any Board should not provide chiefly or even exclusively for its denominational schools. If any such school is fitting into its proper place in the general scheme, the Board could contribute to the whole program in no way more helpfully than by giving it adequate support.

IV. *Regional Recommendations*

215. North China.—North China naturally engages our first attention. It has been a field of missionary activity for many years. Educational efforts have centered chiefly at two points: Peking in Chili and Tsinan in Shantung.

Any scheme of Christian education which omitted Peking or failed to give it a commanding place, would be fatally defective. This city is not only the capital of the Republic, as it was also the capital of the Empire for many generations, but in many respects it is the most important city in China. Here more than at any other point the new intellectual life of China finds its center and comes to expression. Here more than anywhere else the old traditional conceptions, the new non-Christian ideas flowing in from western countries, and the new leaven of Christianity will come into contact and conflict. Here it is essential that Christianity should maintain a stronghold of enlightened Christian thought.

It is recommended:

a. That Peking University and Shantung Christian University be incorporated so as to form a single Christian university for North China.

b. That the combined university maintain in Peking a four-year college course including a junior college preparatory to literary and scientific professional courses, for which an adequate knowledge of English is a prerequisite; a general senior college course with special emphasis on the social sciences; and a school of literature giving attention to translation and facility in writing in the new Chinese literary style.

c. That the combined university maintain in Tsinan a junior college with pre-medical and other preparatory courses giving attention to the "national language"; the school of medicine with its present standards; and a school of education, training primary and middle school teachers. These schools should in general use Chinese as the medium of instruction.

d. That the combined university maintain a school of theology with two courses: (1) the one in Peking to continue from three to five years beyond junior college, requiring adequate knowledge of English, emphasizing problems of city pastoral and evangelistic work, training teachers of theology and of religious education; (2) the one in Tsinan continuing not more than two years beyond junior college, teaching chiefly in Chinese, closely related to the school of education, and giving special attention to the problems of the rural and small town church and school and to research work on the part of the faculty in this supremely important field. It is expected that some students would elect courses in education as well as theology and be qualified to teach in or superintend schools as well as to do ministerial work.

e. That agriculture (animal husbandry) be continued in Peking if supported hereafter as hitherto from sources other than the Mission Boards.

f. That junior and senior college courses both in Peking and Tsinan be open to men and women alike either by affiliation or coeducation as conditions may indicate to be expedient.

g. That the university open a boys' middle school in Tsinan to be maintained at the highest standard of efficiency, and to serve as a practice school for the school of education. The

senior middle school should provide a course for training teachers in elementary schools.

h. That the junior colleges in Moukden, Peking, and Shansi consider whether by limiting themselves to middle schools of the six-year type, thoroughly staffed and equipped, they would not contribute more effectively to the advancement of Christian education and the building up of a strong Christian community in North China.

216. East China.—The ideal organization of higher education under Christian auspices in East China would be:

a. A university, amply provided with land, buildings (including chapel and library), equipment, and faculty, and conducting senior college, professional, and ultimately (post)-graduate work. Such a university might be of the ordinary American type having sole responsibility for the care and instruction of its students. It would probably better be of the West China type, which is a modification of that existing at Oxford as the result of centuries of evolution, and at various other places in the Old World and the New. It would have associated with itself as a teaching institution, hostels or residential colleges located immediately adjacent to it, and maintained by the missions, or colleges, or Chinese communities, doing educational work in this region.

b. At various points in East China, probably at the points at which colleges now exist, associated middle schools, junior colleges, and special schools. These schools should all be closely associated with the university, whether legally independent or under its direct control. Schools of (post)-graduate or professional character should preferably be of the latter class. Each of the residential colleges at the central university location might well be connected with one of the outlying colleges or schools and bear a name suggesting this relationship.

217. Were the situation in East China to-day comparable to that which existed in West China in 1909, we should doubtless recommend an organization similar to that which was then adopted there, though on a much larger scale because of the much larger Christian population of the eastern region.

The progress already made in the development of Christian education in East China, for which we have abundant reason to be grateful; the fact that this progress has resulted in the building of a number of separate institutions with costly and attractive grounds and buildings, with alumni who look to them with pride and affection, and supporters in America who cherish a deep interest in them and their future development; together with the very large cost of establishing and maintaining a new institution of university character such as we have described, render it impracticable to make a wholly new beginning.

Yet we are fully convinced that future developments should be in the direction of the realization of the plan above outlined, except that the university of the future should be of the University of London, rather than of the Oxford type. The maintenance of several faculties doing in large part the same work in different institutions, all within a few hours travel of one another, is uneconomical, and conducive neither to unity nor to strength.

The process of producing such a university as we recommend out of the existing conditions would be similar to that by which the University of London itself reached its present stage of development. It is interesting to note that similar developments have by definite intention taken place at various points in Canada and the United States. By this process the existing institutions would be built into a unified whole, a real university, although its several schools must be at some distance from one another.

218. As leading toward the goal which we believe the University of East China should adopt and seek to attain, we recommend the following next steps:

a. That East China be treated as a single higher educational area and include: St. John's University, University of Nanking, Soochow University, Shanghai College, Hangchow Christian College, Ginling College, Nanking Theological Seminary. Other existing institutions along the eastern coast would also be eligible. If a union medical college, or any other professional institutions, are added as separate entities they should also be included. See Sections 329ff.

b. That there be an advisory council composed of three representatives of each of the constituent institutions, whose function it shall be to study the whole matter of Christian education in East China in relation to education in all parts of China and to make recommendations to the colleges as to the departments of work which they shall maintain. No institution should undertake new lines of work or discontinue work already in progress without first seeking the advice of the advisory council.

c. That there should be in the not distant future a university corporation under whatever name may seem best, having a double function, on the one hand itself carrying on such educational work as can be done by all the Christian forces in union, through schools which it shall establish or take over and maintain; on the other hand constituting the central and coordinating element of the whole group of higher educational institutions of East China, which together make up the university in the larger sense of the term.

The precise departments which the university itself should conduct must be determined by experience. We suggest as most clearly and appropriately falling within its scope, and as desirable to be conducted in as close proximity to one another as possible, the School of Medicine, the School of Law and Political Science, the proposed Institute of Economic and Social Research, the University Extension Division or the School of Public Opinion. Though it may not be possible to conduct all these at one site, there should be one thoroughly good building near the centre of Shanghai, in which certain parts of this work should be done, in which the general offices of the university and the constituent colleges should be located, and which should stand out clearly before the general public as the visible expression of the unity of the Christian education of East China. Lines of work not conducted at this headquarters building may be conducted wherever it seemed best in East China.

d. That besides the departments of work named above, the university or its constituent colleges should conduct general senior college and teacher training courses, a college of school-ad-

ministration, schools of theology, a school of agriculture, and, if it can be conducted without expense to the missions, a school of civil engineering and architecture.

Of the lines of work not undertaken by the university proper each college should conduct the particular department best adapted to its location and relationships, all unnecessary duplication being avoided in the interest of economy and the highest efficiency. Lines of work which can be best done at one of the colleges but by the university proper, might by agreement be so conducted.

e. That the missions and home Boards be urged to disapprove the establishment of any more junior or senior colleges, either for men or women, in the East China area.

The plan of the Federated University, while not the ideal, seems to offer the best solution of the difficulty which the present circumstances will allow. It will succeed only when, by the severe limitation of effort, by the reduction of faculty members and by avoiding duplication of equipment, sufficient funds are released to enable the work now done to receive support adequate to the standard demanded by the future.

219. Central China.—The Commission has been impressed by the exceptional opportunity for erecting a great Christian university in the heart of China. This area includes the "Wu Han" cities—Wuchang, a viceregal capital and seat of literary culture under the old régime, birthplace of the Republic and of China's modern educational development; Hankow, destined to be the greatest commercial and industrial centre of inland China; Hanyang, an ancient town in which huge and up-to-date iron works have now been located. This group of cities is on the Yangtse River, and has railway lines built or projected from Peking to Canton and from Shanghai to the western frontier. Changsha, to the south, is famous for its scholarly traditions, and is the capital of a province whose people are among the richest and most intelligent in China. The natural territory of a university in this area is vast, and it would be accessible to students from a distance in all directions. These geographical advantages are accentuated

by the potentialities which would be realized in the educational work already established in the area if this were concentrated into a single enterprise. Yale University has reproduced its own finest traditions in a college in Changsha; British missions have laid strong foundations in their Wu Han schools which, reinforced by an English University mission, might, if combined with Yale, result in an Anglo-American institution, able to contribute the best scholastic ideals of the two countries blended and adapted to Chinese needs. If the University of Upsala saw fit to include its proposed educational mission, it would enrich the international project with a third and valuable element. Boone University already has a splendid record of achievement. A university thus broadly planned, bearing the names of honored western seats of learning, supported by all the missions of the area, ought to attract the favorable attention of the people in the nations represented and of the Chinese, in a section of increasing wealth and unusual readiness to cooperate. The vision of what such an institution could become stirs the imagination. In contrast with the present policy, the financial gains, the spiritual significance, and the more lasting service to the Chinese people are obvious.

220. Instead of suggesting in detail a process by which the University might be brought into existence, the Commission prefers to record certain broad but clear convictions in the confidence that those immediately concerned will themselves determine what course is best.

In general the plan which most commends itself is the following:

a. At least the senior college work should be conducted under one faculty. This might be done at one place or at two, but our judgment favors its being done at one, and we believe that if at one place, that should be Wuchang. With the senior college (whether at one place or two) there should of course be associated a junior college.

b. All the missionary societies and university missions should combine in the maintenance of this university.

c. All existing institutions should relate themselves to it.

d. In order to put the plan into effect without delay, one of the schools might accommodate the university in its present plant.

e. The existing schools should not begin any new construction that would be prejudicial to the union enterprise, but should make its earliest realization their controlling thought.

f. Buildings might be erected and maintained by the different schools on the university campus, retaining the names of the schools and serving residential purposes.

g. Special emphasis should be placed on courses in theology conducted by different churches but having much in common.

h. All the other plants should be used for middle schools.

i. In putting into effect the above suggestions, the following initial steps should be taken:

(1) A conference of representatives of the several institutions and controlling missions should be held and an agreement reached as to the end to be achieved and the process for achieving it.

(2) A senate or council should be formed which, with the consent of the governing bodies but without incorporation or legal control, shall recommend the financial and property adjustments, advise as to the most effective distribution of available teachers and the extent and type of work each constituent element should undertake, and determine in general the final basis of organization.

(3) The legal papers should be drawn out and the consent of the several governing bodies secured to the contract which will make the university a legal entity.

221. FUKIEN.—It is recommended:

a. That inasmuch as for geographical and other natural causes it is impracticable at present to include this province either in the South or East China areas, Fukien Province be treated as a higher educational area.

b. That in view of the limited content of this area the present Fukien Christian University be maintained as the only

institution doing junior and senior college work, and that the senior college offer a single course in arts, education and theology, from which students will in the main be encouraged to elect studies preparing them for teaching or preaching.

c. That advanced work in theology be conducted by the faculty of the Union Theological Seminary, as an integral part of the collegiate course.

d. That in view of the excellence of the work being done in the middle school of the Woman's College of South China, the emphasis be kept on such work: that the middle school be reorganized, under its present control, into a six-year school of the new type, and that the Woman's Foreign Missionary Society of the Methodist Episcopal Church be requested to consider seriously some plan by which the college may be made a union college, affiliated with Fukien Christian University.

222. South China.—It is recommended:

a. That Canton Christian College be encouraged to develop along its present lines of solid growth, with Kwantung and Kwangsi as its natural territory and to provide for women students as well as for men.

b. That the Mission Boards having work in the area be advised to aid in the maintenance of the college, and that the local missions be requested to make recommendations to this effect.

c. That the higher department of the Union Theological Seminary be advised to transfer its work to the Canton Christian College campus.

d. That the following senior college courses be emphasized: (1) education, especially to train middle school teachers of English, science, agriculture and civics; (2) agriculture, including horticulture and sericulture, and perhaps (3) commerce and social science.

223. West China.—It is recommended:

a. That Szechwan be treated as a higher educational area and that for the present Yunnan and Kweichow be included with it. Whether these two provinces remain in this or another group-

ing, no school of college grade should be planned for either in the near future.

b. That, partly because of isolation, partly because of the unified system already worked out, West China Union University be advised to continue its present courses of arts, science, medicine, education and religion.

c. That higher education for women when developed be either in a coordinated college or on a coeducational basis.

V. *Conclusion*

224. The Commission having frankly indicated weaknesses and needed reforms in the system of Christian colleges, desires to put on record its appreciation of their splendid achievements, the devotion and abilities of the men and women on their faculties, and the surpassing importance of their place in the Christian movement. From them must come the educated Christian workers and laymen who are absolutely necessary for the healthy development of Chinese Christianity. Through them will be mediated to Chinese political, social and industrial progress, the contribution of western Christian ideals and methods. They are the most conspicuous and convincing expression to the Chinese public of the spirit of friendly helpfulness and the ability to render worthwhile service, which are implicit in the missionary enterprise. The Commission is convinced that the Mission Boards should consider seriously the proposed changes in policy, but also that within these conditions the colleges should be strengthened to the limit of financial resources and by the appointment of the choicest Chinese and western teachers to be found.

VI. *Summary of Recommendations*

(1). Six higher educational areas: North China, East China, Central China, South China, West China, Fukien.

(2). Each area to be treated as a unit in which there is either a single institution, or coordination secured through an ad-

visory council looking toward ultimate incorporation into a single institution.

(3). The Association of Colleges and Universities (or Department of Higher Education in the China Christian Educational Association) to correlate all the institutions of each area with a view to avoiding duplication, and in every way possible to increasing efficiency and reducing expense.

(4). A College Entrance Board to conduct examinations and tests in various centres for all the colleges.

(5). A joint committee or board with headquarters in New York City and London, to serve the common interests of the colleges at the home base.

(6). A college course to consist of four years following six years of elementary and six years of secondary study, with a special preparatory year for students unable to enter college. The first two years (junior college) to consist as a rule of general and preparatory studies; the last two (senior college) to be as a rule professional. The professional courses may, however, continue only one year or more than two, as different subjects require, but the A. B. degree should be conferred on satisfactory completion of the four years in any course.

(7). All professional courses open alike to men and women, and junior college work for women either on a basis of coeducation, or in affiliated colleges, or in a college related to others in the area through an advisory council.

CHAPTER IV

THE EDUCATION OF TEACHERS AND THE ADVANCEMENT OF EDUCATION

225. The educational task of the Christian forces in China is one of extraordinary complexity and we may look forward with confidence to an increase of its difficulty as time goes on. Conditions are changing. There is a movement away from the rural districts towards the city. Industrial processes are being revolutionised, foreign ideas are taking root. With each change comes a new economic, industrial, social, intellectual, or moral problem, part of the solution for which must come through education. An extended system of government education is being slowly perfected. All kinds of private schools and colleges are increasingly influential. It is necessary in order that Christian education may maintain its leadership and render the service which Christian ideals and practices alone can give, that the modern Christian educational system be not only of a high order and decidedly effective, but forward-looking, easily modified to meet new conditions, and sensitive to change. There are certain characteristics essential to such a system of schools.

I. *The Essentials of an Effective System of Schools*

226. In a sense, a system of schools may be regarded as an organism created to produce certain desired changes in people. The fingers and hands are the teachers; the nerves, the supervisory force; the brain, the central administration. All are mutually dependent, and in consequence each is of equal importance.

a. In order that the system may be effective, therefore, it is necessary that there be at the center some agency which, in careful and detailed fashion, shall determine the purpose of the process. The experiences of other lands should be considered. The trials, successes and errors of other systems should be given weight. Analysis of local problems, social, economic and religious, should be made, that exact ideas of the finest products may be secured.

In order to obtain this product, to effect this change, to conduct education so as to achieve this end, the ways and means of the process should receive careful study. The content, arrangement, and order of the curriculum should be worked out, and the materials of instruction necessary to the process should be developed and provided. Then the methods should be determined by which the curriculum may be best presented to and mastered by the pupils. How to make this a part of the teachers' work; how to see that the best results are secured, either by standardising the product or watching the process; how to group pupils for most effective work; how to advance them from stage to stage; how to select, train and promote teachers; how to train character; how to form good habits; how to give culture; how to instill good manners and breeding; how to govern schools most effectively; how to keep records and make such reports as may be needed; how to keep children healthy and how to make schools so hygienic as not to impede progress; how to construct proper buildings and secure such equipment that the educational process may be best carried out; these are some of the problems of the brain of the organism. They are not easily solved. It requires much learning, great skill, a wide knowledge of the experience of others, a penetrating understanding of the local situation, and an enormous amount of investigation and research. But without the solution of these problems the fingers and hands do not know how to work most effectively, the nerves to give impulses, the brain to direct.

b. The fingers and hands, the teachers, must be competent to carry out the plans of the central organization. Each

must be sensitive to the demands confronting him. Each must be skilled in the processes of his task. Not only must he have an appreciation of skilled work when he sees it, but he must himself be trained to become a skilled technician. While many teachers in the past have reached this stage of efficiency by a process of trial and error in years of experience, the process has been wasteful. In general we can expect such teachers only as a result of distinct professional preparation.

c. The nerves, the supervisors and administrators, are useful only in so far as they facilitate the work of the teacher or carry messages to and from the central organization. Their task is to keep the work going, free the teacher from petty detail, see that the direction of the work is right, and keep the central organization in touch with the work that is going on. To perform this function properly demands training that is thorough in character and truly professional.

d. In addition, there must be present a spiritual quality, a sense of devotion to service, consecration to the noble and exalted task confronting the organism. Motives must be high and efforts measured by standards proportionate to the character of the task. There must be little thought of self and great consideration for others. Without this quality the system may become ponderous and mechanical to such a degree that the whole purpose may be missed.

e. It should be noted that the educational organism, like the human, makes no distinct division of labor. To the degree to which it becomes a part, distinct from the rest, the central organisation fails in its task. It cannot merely give orders to supervisors and teachers alike. Much of the best work will come when teachers and supervisors themselves, either as individuals or groups, investigate their problems, come to certain results, and communicate their findings to all others.

f. The illustration of an organism does not apply simply to a nation-wide, centralized organisation of the Christian schools of China, or of itself imply the need of such an organisation. The principles apply as well to the work of a single school,

a regional unit, or to a uniform system of schools, nation-wide in extent. The thesis is that no school or system is effective, which does not have some central organisation to determine scientifically and thoroughly the purpose of the work and the means and administrative details necessary to carry it out; teachers so well trained that these ideas may be efficiently carried to the pupils; supervisory forces so skilled as to form an effective means of communication between the two; and a spirit of consecration and devotion to so noble a task that the work will not fail.

II. *The Present Status of Christian Schools in China*

227. Compared with this ideal, the system of Christian education in China presents a decided contrast. There is no well-defined policy as to the purpose of the education given or satisfactory scientific adaptation to the needs, either of the China of to-day or the China of to-morrow. Too often the curriculum is only the English, Canadian, or American transplanted, imported duty free, perpetuating in a totally different land the mistakes and successes of the home country. There is neither sufficient agreement as to the content and order of the curriculum, nor adequate scientific investigation regarding it; nor careful study of text books or other materials of instruction, nor any great likelihood that the near future will see real answers to the administrative questions raised above.

228. The teachers have had little professional training. According to the data in the survey of the fifty institutions claiming to offer training for primary school teachers, only ten enroll as many as twenty students in these courses, and there are less than eight hundred Chinese men and women receiving professional training for teaching in Christian primary schools. Considering that there are nine thousand teachers in Christian primary schools; that it is estimated that three thousand leave the profession each year; that two hundred is a liberal estimate of the trained graduates who will teach; it is clear that the untrained teachers entering the primary schools of Christian churches out-

number the trained fifteen to one. If one were to make liberal allowance for longer tenure for trained than for untrained teachers, the fact still remains that most children in Christian schools are receiving their first schooling from teachers who have had no professional training for their task. Figures from three provinces indicate that not over two per cent of the Christian elementary school teachers claim any sort of normal school preparation for their work. (A. A. Bulloch in the *Survey*.)

The seriousness of these conditions is more evident when it is considered that only nine of the twenty-one provinces have any definite Christian normal schools within their boundaries, and that only twenty-five per cent of the missionary societies at work in China are contributing anything to the support of systematic teacher training.

229. Nor is the preparation for middle school teaching much more adequate. All told there are only one hundred and sixty students definitely enrolled in professional teacher training work in junior and senior colleges, an average of eight to an institution. The courses are commonly without vocational point, opportunities for practice are few, and too often as in America, graduation from college is confused with preparation to teach.

230. The contrast between mission and government education as regards teacher training is so great as to defy explanation. There are over two hundred government normal schools with about one hundred and fifty students each, and nearly three hundred and fifty lower schools having short courses preparatory to village school teaching. When one considers the number of Christian primary and middle schools, the emphasis that is placed upon them, and then notices that little or no attention is paid the problem of training teachers for these schools, one wonders what the future will be. At this point, American mission policy is more seriously at fault than the British.

231. The same situation exists in respect to the training of principals and supervisors. Most of the foreign school administrators came to the mission field without specific training for school administration, and most of the Chinese have been ap-

pointed with reference to personal qualities rather than professional training and capability. Of late years, it has become common to make use of the furlough for professional preparation, a truly commendable procedure, but even to-day the proportion of trained principals is not large. Supervisors are unfortunately rare. This has kept educational ideals behind the times.

It is only just to mention, however, the remarkable work which the China Christian Educational Association has done through its general office, publications, and meetings, and the service of the various provincial associations. These organizations have brought to China the best of modern theory and practice and have helped to coordinate and improve the work in the various areas.

232. Even more important is the striking spirit of devotion and service which is manifest in every school. No one is working for pay. The nobility of the task is everywhere appreciated. This compensates in a large measure for the defects noted above, a greater compensation than one would suppose. It cannot be appreciated without visiting the schools. If to this spirit, which makes a fairly effective system of schools at present, could be added professional training of teachers and administrative officers, and a thorough determination of aims, methods, and procedures, magnificent results could be secured.

The fact that these defects are not peculiar to China, that to a greater or less degree they may justly be ascribed to schools in all countries, does not prevent us from wishing better conditions for China. Only an effective system of schools will realize the Christian task in China.

We may then turn our attention to the training of teachers, the training of administrative officers, and the institution of some agency to determine the best ideals, practices, and methods.

III. *The Training of Teachers*

233. It is one problem to provide adequate facilities for the proper training of teachers, it is quite another to see that these

facilities are used. As was noted above, very few students elect teacher-training where it is offered, an average of only eight to twelve per school in normal and middle schools, and eight in junior and senior colleges. The rate of infant mortality, high in China, also applies to normal schools, there being mourners in several cities at the graves of incipient teacher-training institutions which failed to live to maturity.

Nor is it strange that young men and women should hesitate to enter this field. In the villages the life is hard. Students who have been taken out of their home surroundings and accustomed to a higher standard of living find it difficult to return to the discomforts, hardships, and monotony of village life. Salaries are small, constituting a bare living wage. When the retention of position depends upon the approval of a local committee, or the teacher is forced himself to collect a part of his salary from the parents of pupils, tenure is somewhat uncertain, and rarely do teachers have the advantages of pensions, educational care of families, and other perquisites that are a part of the material remuneration of a pastor. Students selecting a teacher-training course in a normal school, which in China seems to have received some of the opprobrium heaped upon it in America, too often find it difficult to enter college if they desire, thus making teaching a "blind alley" occupation. The normal school is also considered of a lower type, yielding less culture, than the usual college preparatory school, and carries with it a social handicap which the wealthy refuse and the poor cannot afford to disregard. These disadvantages coupled with the Chinese practice of several members of a family jointly supporting one prospective scholar, with the hope that at a later period he may become a financial prop in return, serves to turn students away from the poorly paid profession into one of greater material reward.

234. Before any adequate use of prospective teacher training facilities can be expected, it will be necessary for the Christian forces at work in China to attract students to the teaching profession, either by securing a greater spirit of service, making

better conditions of work, holding out future rewards for the few, or reducing the period of preparation. It is recommended that definite action be taken upon each of the following points:—

a. It is important that every effort be made to develop the spirit of service in students, making them see that teaching is an exalted and noble calling, and one of the most patriotic of professions. Just as the evangelistic purpose of the missions in the past has built up a system of schools for the production of evangelists, so that same aim and policy now demands a system of schools for the purpose of producing teachers, evangelists of the present day; and just as, supplementary to this system in the past, it was necessary to hold up the calling of the evangelist as a career of great service, so the profession of teaching should be held up. It is important that a nation-wide campaign for the enlisting of teachers be started without delay. A Student Teachers' Volunteer Movement is needed.

b. It is important that teaching and preaching be considered equal so far as dignity of service is concerned, and there should be as much honor, dignity, and permanence in the one office as in the other.

c. One obstacle to entering the teaching profession is the miserable prospect of life in the village. Emphasis should be laid upon the importance of increasing the pay of the teacher, of providing living quarters, and of helping the teacher not only to consider his mission as a service to children, but to recognize that by his efforts village life and the prospects of his successor may be improved. Pestalozzi's Leonard and Gertrude should be a model for the village teacher. The school in a true sense should become a community center.

d. Teachers should be protected from the whims of ignorant people, whether in the village or in mission bodies. In particular, they should not be exposed to the difficulties attendant upon the collection of their own salaries.

e. The teacher should clearly understand that the highest educational positions are open to him if he has the necessary character, courage and ability. Administrative Boards should

promote to positions of responsibility as many from within the system as possible.

f. Village teachers of success and promise should be assisted to higher education. A person will bear cheerfully all sorts of hardship if only there is a prospect of better things ahead. This calls for the articulation of lower and higher normal training, and the admission of normal students to college on an equality with graduates from other types of schools.

g. While the government has found that the practice of giving free tuition, room, and food to prospective teachers in training, succeeds in filling teacher training schools with students, it is doubtful whether the Christian forces should adopt this procedure. It would probably be better to spend this money in increasing salaries of teachers in service. On the other hand, tuition charges should be low, equipment simple, and normal schools as near the destination of the product as possible.

IV. *Preparation of Primary School Teachers*

235. The student preparing to teach in the primary school should receive specific and definite preparation for his work. He should become thoroughly familiar with the usual primary school subjects and be able to step into any class in the school and teach it well. In addition he should be familiar with the problems of health and hygienic living, able to teach at least one vocational subject, and competent in religious teaching and guidance. He should be so trained as to become interested in his community, able to understand its problems and as a future community leader, ambitious to advance the standard of life. This difficult educational task requires distinct preparation which cannot be expected as the by-product of some other type of endeavor.

236. The need for trained teachers of this high type will not be met until the Christian forces at work in China establish a sufficient number of first-class normal schools. These schools ideally should have the following standards:

a. *Location.*—The size of the city is not important, but it would be advantageous to be close to several village schools and a city primary school.

b. *Expense.*—This should be kept as low as possible, with moderate tuition fees, simple quarters and food, equipment that is not elaborate so that students will not be taken too far from the conditions of life to which they will return.

c. *Faculty.*—Every member of the faculty should be familiar with and interested in the primary school. Those who are in charge of the specific training should have received advanced training themselves.

d. *Practice teaching.*—There should be ample facilities for practice teaching throughout the course.

e. *Curriculum.*—The prime emphasis should be on the subjects commonly included in the primary school curriculum in more complete form and wider application. The plan of the professionalized subject matter course should be followed. The professor should not only cover the subject matter itself, but, realizing that the student before him is later to become a teacher, the treatment should be so modified as to make it more readily taught. There should be special work dealing with problems of health, religious instruction, vocational guidance, industrial training, the school as a community center, the enjoyment of life and the proper use of periods of leisure, and good manners.

f. *Student life.*—The Christian attitude to life being important as a part of the personality of the prospective teacher, the school life of the student should exemplify this.

g. *Professional work.*—The work in education should be professional rather than formal, and so far as possible connected with practice teaching.

h. *Sex of students.*—Ordinarily there should be separate schools for men and women, but with proper supervision and preparation, the use of separate hostels for men and women might make coeducation advantageous.

i. *Kindergarten training.*—Certain of these schools should specialize in training young women for positions in kinder-

gartens. The kindergarten is growing in importance in the Christian scheme of education, and serves a real need.

j. *Grade.*—This school should be of the grade of a senior middle school. This means that the student will receive three years of general preparation in the junior middle school in addition to six years in the primary school before taking three years of professional preparation. This would presuppose about half of the work outlined in the normal course suggested in the *Educational Review,* Vol. IX, No. 4, p. 352, allowing more time for practice teaching and vocational training.

237. It will be difficult for the Christian forces at work in China to establish even one school of this type at present. The faculty is not available, particularly along vocational lines. Accordingly it is recommended that for a few years at least the school give only two years of preparation beyond the junior middle school; and that the Mission Boards concentrate their efforts in a few schools strategically located. It will be wiser to have one excellent school than several poor ones. Then at a later date, when the college courses in school supervision provide adequately trained teachers, the two year schools may be extended to three years, and new schools established. It is recommended that these first-class schools be provided by union effort.

This normal school is the normal middle school suggested in the Chapter on Secondary Education (Sections 167, 177).

238. Because of the probable scarcity and expense of schools of this type, it will be necessary for some time to continue offering an abbreviated and inadequate normal or teacher training curriculum as an adjunct to the general middle school course. It is obvious that the usual addition of a few hours in pedagogy to the college preparatory course will leave the graduate untrained for his post, but a little training will be better than none at all. As many of the characteristics noted above as possible should be incorporated; and the time of one teacher should be given exclusively to this work. He should guide the students in their choice of subjects, prepare them for their teaching, and supervise practice in neighboring schools. Inasmuch as the number of stu-

dents preparing for teaching will probably be small, he should be able to give his students much personal attention, giving as much of the theory of teaching as possible in connection with practice, and a little glimpse of the problems of vocational, technical, and health education, and of community leadership. In general, it would be better not to concentrate this work in the last year, but rather to spread it over the last two or three years of the course.

239. It is also the judgment of the Commission that for several years, at least in some parts of the country, it will be necessary to offer a still simpler and less expensive form of normal training to prepare teachers for the village schools. This school should admit students, from higher primary village schools, who show promise and character, who are above the average in Chinese, being at least eighteen years of age. This school should strive to give just as much as it can within one year; be located near some village schools; have simple equipment, and, aside from the usual work in Chinese, should do as much of its work in connection with practice teaching as possible. This should be considered only as a temporary measure to meet the present discouraging situation. The school should be extended to a two-year school just as soon as students can be found who will take the course. What is really recommended is a Mark Hopkins on one end of a log and a few students on the other, the log in this case being a village school, and the Mark Hopkins a teacher or two who love the village school and are quite competent to teach in it.

V. *Preparation of Middle School Teachers*

240. It is more difficult to prepare a teacher for a position in a middle school than for one in a primary school. He is preparing to teach more advanced students and the subject matter is more difficult. He will be continually compared with foreign teachers. It is fortunate, therefore, that the untrained middle school teacher does not constitute as serious a problem as the untrained primary teacher or supervisor, and, inasmuch as pay, tenure, dignity, and prospect for the teacher of this grade

are on a distinctly higher plane than that of the primary teacher, we may demand a more extensive and expensive period of preparation.

The middle school program (see Chapter on Secondary Education) contemplates junior and senior middle schools, each three years in length, the former providing a common series of courses, cultural and prevocational in nature similar to the work now given in the last year of the higher primary and first year of the middle schools, and the latter primarily vocational, preparing for commerce, teaching, government service, agricultural and industrial pursuits as well as for further study. This plan necessitates two more or less distinct types of teachers, those giving the general subjects such as Chinese, history, science, etc., and those giving the vocational subjects. The first will be more numerous, being found in both types of schools; the latter will appear only in the senior grade of school.

241. Preparation for teaching in these schools, as in the primary schools, should be distinctly professional and separate from general training. The need for these teachers will not be met until the Christian forces in China establish a sufficient number of first class colleges of education of the following type:

a. *Location.*—Preferably in a city with several middle schools, and in a university with other faculties.

b. *Expense.*—To be kept as low as possible, with moderate tuition fees and a system of loans and scholarships to help students of real promise.

c. *Faculty.*—Every member of the faculty to be an expert in his subject, and quite as well trained as in any higher institution of college grade. This is important, since the success or failure of the teacher depends as much upon thorough knowledge of the subjects to be taught as upon any other factor.

d. *Practice teaching.*—Ample facilities for practice teaching. Most of the professional work should be linked up with this, just as the training of the physician is linked up with the hospital. This means that, with few exceptions, a practice school under the direction of the college of education is necessary.

e. *Subject matter.*—Two-thirds of the student's time should be devoted purely to subject matter courses in a few lines, with continuous work from year to year, building upon the junior college. The professor should bear in mind that the student is preparing to become a teacher and references should be assigned, note books written, outlines prepared and term papers demanded that at some later date may be used to advantage by a teacher in a classroom. To illustrate, the professor of physics should be mindful of the fact that the student at some later date may be called upon to teach physics in a small middle school with poor equipment. He should show the student how to use home-made equipment wherever possible, how to apply principles to local problems, and indicate the relative value of experiments, so that a limited budget for the purchase of apparatus may be expended in the wisest manner at some later date. The major emphasis in subject matter should be upon middle school subjects. Thus there should be general science as well as physics and chemistry, courses in teaching English as well as English literature. The subject matter course professionalized cannot be too strongly emphasized.

f. *Professional work.*—The courses in education should grow out of and into real teaching situations in the practice school. In general they should be directed to the following topics, though some of them may be covered in a short time: the purpose of the middle school, the middle school as it now exists, how pupils learn, health conditions in the school, preparation of material for class room instruction, how to teach, how to test and check up results, the function of the teacher in the administration of the school, professional ethics, loyalty to the principal, the curriculum, and how to select text books and other materials of instruction.

g. *Student life.*—Inasmuch as most middle schools are boarding schools there is a large educational opportunity in the time the pupil spends outside of class. To this end, each student preparing for teaching should be encouraged to become expert in some phase of student activity such as athletics, debating, boy-scout, literary and club work. The college should make every

effort to provide opportunities for student activities, not neglecting religious and social service of all sorts.

h. *Sex of students.*—The college may be for either men or women, or coeducational; or colleges for men and women may be affiliated.

i. *Grade.*—The college should be of senior college grade.

242. It will be difficult for the Christian forces at work in China to establish any great number of colleges of this sort in the next few years. The professional faculty is not available and the expense will probably be large. Accordingly it is recommended that not more than one such school be developed immediately, and not more than one in each university area in the next few years. It will be better to have one first-class institution than many that are not so good. This should provide a few well trained teachers for middle schools, who would look upon teaching as a permanent profession.

243. Under present conditions, not many students will select training of this sort. Until teaching conditions are bettered, until prospects are more attractive, it is doubtful if so long a period of preparation can be universally demanded. Accordingly it is recommended that junior colleges of education be established, to carry into practice as many of the principles outlined above as possible, completing the work at the close of the second year beyond the new type middle school, giving much the same professional work in these years as is suggested above for the senior college. The majority of middle school teachers will be prepared in schools of this sort, so long as present teaching conditions continue.

244. The college of education and the junior college of education, outlined above, should meet the need for teachers of general subjects in both junior and senior middle schools. The training of teachers of commerce, teacher-training, agriculture and the like is more difficult. If large numbers of teachers of the vocational subjects were demanded annually, it would be wise to recommend colleges of commercial teaching, colleges of agricultural teaching and others of this type; but no such numbers

are demanded, nor are the Christian forces financially able to support such an ambitious plan. It is accordingly recommended that where technical colleges are established, some member of the faculty be appointed to care for the teaching of the technical subject. Thus in a college of commerce, it is suggested that a professor of the teaching of commerce be selected to give a certain amount of instruction in education and to supervise practice teaching. Graduates would then be expert in their subject and would have received some professional training for their work.

VI. *Teachers' Certificates and Degrees*

245. The program of teacher-training outlined above, while holding the present standards as an ideal, recognizes that for several years at least a shorter period of preparation will be the usual thing. The normal school for village teachers, the normal school five years beyond the primary school, and the junior college of education will be the typical teacher training institutions. To some it will appear to be a lowering of standards; it should rather be considered as a change of standards. It has not been usual in other countries to demand the same length of training for all occupations; nor should China demand the same length of training for all. It is important, however, that recognition be granted the graduate from the teacher training course, regardless of the fact that he may not have reached the stage of advancement of the middle school graduation certificate or the degree of Bachelor of Arts. In this connection it is interesting to note that the degrees of Bachelor, Master, and Doctor, now denoting certain degrees or stages of advancement of training, were in their origin teachers' degrees or certificates. When the pupil had studied for an undefined period of time, and in the judgment of his professors was at last deemed competent to teach, he was granted the degree of Master or Doctor, the Latin words for teacher. Sometimes the degree of Bachelor, meaning apprentice, was granted to students not quite so competent. The rea-

soning was from the task down, not from the period of preparation up; and this in our judgment is much the more logical. With this in mind we suggest a combination of the degree and certificate plan to be adopted by the Christian forces at work in China, with certificates for certain proficiency and a degree. The suggestions which follow are intended only for illustration, it being the expectation of the Commission that these will be worked over by local experts into a plan suited to the psychology of the Chinese teacher and the conditions in China.

a. *Qualified teacher.*—This should be the highest degree, granted only after two years of experience to graduates of professional colleges: the first grade to senior college graduates, the second grade to junior college graduates. It should be awarded to graduates of other colleges as soon as in summer school or other study they have completed the equivalent of the professional courses offered in the colleges of education. It should be valid for a period of about five years and renewed for life upon evidence of further study.

For elementary teachers, the same conditions should hold good, the only variation being graduation from the normal school instead of the college of education. For some years the five year course should be considered standard.

b. *Teacher.*—This degree should be awarded to old-style teachers of Chinese, teachers of commerce, agriculture, and other subjects upon examination.

c. *Temporary permit to teach.*—This certificate, not a degree, should be awarded to any teacher upon application of his superior educational officer, enabling him to teach for one year only, to be renewed three times if necessary. It should not be renewed thereafter, unless the teacher has shown evidence of further study.

d. *Village teacher.*—A degree specially devised for the low grade normal school.

These certificates or degrees should be conferred by suitable authorities, the qualified degrees by the general office of the China Christian Educational Association, the others by the

provincial associations. Each should be worth preservation and exhibition, and should be conferred with ceremony.

VII. *The Training of Supervisors and Principals*

246. Important as is the training of teachers, the strategic point of attack, if widespread improvement in teaching is to be effected, lies in the school administrators and supervisors; and their proper training is a matter of utmost importance. With a constantly changing teaching force, and an altering teaching problem, no system of schools can adjust itself to changes without a supervisory and administrative force trained to do its task in an effective manner; and when so many teachers, from force of circumstances, must for years to come begin their work relatively untrained, the only hope is to have them trained by their immediate superiors while they are engaged in their work. It is also true that the scientific study of education has so far made greater contributions to this field than to any other and that sufficient scientific experiments and investigations have been made to form a satisfactory basis for training school supervisory officers.

247. It is therefore recommended that besides the college referred to in 242 there be a college of school administration, accepting for entrance graduates of junior colleges, preferably with teaching experience, and giving courses leading to the Bachelor's degree. This would presuppose a fairly liberal training, some teaching experience and a knowledge of most of the subjects taught in the lower schools. About two-fifths of the student's time should be devoted to one or two of the following fields fundamental to educational study: biology, philosophy, psychology, hygiene, sociology, economics or political science. The course should be elementary in the first year and advanced in the second. Two-fifths of the student's time should be devoted to a thorough study of school administration, including the experiences of other nations, the development of a Christian philosophy of education and the applications in China to-day of the most trustworthy results of modern investigation and research.

248. Just as practice classes are essential to the training of the teacher, so practice schools are essential to the training of the administrator. It is therefore necessary that affiliated with this college there be city middle and primary schools and a rural system of education. One-fifth of the time should be given to practice supervision.

249. Principals and supervisors in service should be encouraged to come to the college for shorter periods than the entire year if they cannot be spared from their posts for longer time. Effort should be made to arrange courses so that two or three months in residence at any time in the year would provide some work that was complete. The summer session should be very important and in all probability could be conducted in more than one place.

250. A less effective type of training for principals may also be included in the college of education, and training for primary supervisors in the junior college of education. The first class normal school recommended could also give some special work for supervisors, particularly where these students are unfamiliar with English.

VIII. *The Advancement of Education*

251. It is a matter of fundamental importance that somewhere in China there be established an institution primarily for educational research, strong enough to make a beginning of the study of the whole educational field. There is a large number of problems that need investigation, many of which have been investigated for other countries, but never for China. The general aim of the institution should be, by cautious experimentation and careful thought, to discover for each type of work that kind of education which is best adapted to produce a community that will be physically, economically, intellectually and morally so strong and efficient as itself to be able to leaven the life of China.

252. The methods of work should embrace the philosophical attack (the careful consideration of tangible and intangible fac-

tors, their analysis and synthesis), the comparative attack (the consideration of the effects of total educational situations in varying environments), the statistical attack (the search for truth in the careful study of present tendencies where the evidence is tangible), and the experimental attack (the minute study of the effect of one variable in a stable and unvarying educational situation). Some of the problems to be solved are outlined above. See Section 226.

253. The Institute for Educational Research when fully developed will be expensive, but the results should amply justify the expense. No great expenditure should be made for buildings and plant, the main items being salaries of the staff and provision for publication and research. A few advanced students could be received at once and act as research assistants. No degree below the Master's or Doctor's should be given.

The peculiar difficulty of the proposed institution is the faculty. In one group, almost in each individual, there will be needed an intimate understanding of the local situation, sympathetic appreciation of conditions in China, and command of specific methods of investigation and research.

254. Because of the difficulty of finding the men competent to make up such a faculty, we recommend that this institution be organized slowly. Once funds are secured, the director should be appointed, an administrative staff organized, and quarters planned for. Certain qualified people could be employed at once in a few lines and a small number of research problems attacked. In the meantime, measures should be taken to train the future faculty. Several teachers, Chinese or foreign, whose character and promise has been evident in their work, should enter into tentative relations with the Institute, to be sent abroad, to England, Canada, the United States or anywhere else in the world where certain methods of educational investigation have been perfected. While the work would start in a small way in China, part of the director's time should be devoted to watching the progress of the future members of the faculty, holding conferences with them and guiding them in their work. In three years

the entire group could be assembled in China for continuation of work started abroad, and from that time on results could be expected.

255. The Institute will not be a spectacular institution. Its quarters will be modest, and its results meager at the start, but with wise direction and freedom to develop unhampered, in five or six years its influence in Christian education in China should be great.

256. The physical equipment should include offices, one or more experimental schools, and if not located in a large city with a foreign quarter, housing for students and faculty. Great numbers of students should neither be expected nor allowed, the quality of the product and the research of the faculty being the objectives.

257. Once the Institute is a going concern, it could well spare a part of its energy in making more effective the college of school administration, and some of the colleges of education and normal schools. But its main purpose should always be research, not teaching; and its other duties should be incidental to its main end.

258. The results of the work should be carried to every school in China by means of close affiliation with the China Christian Educational Association, by publication and translation, by close relationship with teacher training institutions, and by summer classes at various places in China, both for Chinese and foreign teachers and administrators.

IX. *The Training of Teachers in Service*

259. With provision of normal schools for primary teachers, professional college instruction for middle school teachers, supervisors, and principals, and a research institution for the determination of wise plans and policies, it will still be many years before trained teachers are found in all schools. Indeed if all teachers were trained it would still be necessary to continue training because of the changes that any school system must make

to maintain its lead. For these reasons it is important that ample provision be made for the continued training of teachers in service.

260. Every teacher should have supervision. The fundamental reason for the success of the schools in the Philippine Islands, where, despite the fact that only ten per cent of the teachers are graduates of schools equal to or superior to middle schools, the class room work has point and vigor far beyond one's expectations, is the careful system of supervision. Not only is there one supervisor for every thirty-three teachers, but many other schemes are resorted to, in order to keep the teachers informed of the best practice and instructed in its application to their own class rooms.

261. Teachers' institutes should be held annually, not only for village teachers, but also for city teachers in primary and middle schools. The work should be practical, arranged with the idea of its being easily applied. It is also valuable to institute what may be called "model classes," where an expert teaches a class in the presence of several teachers whose work has been dismissed for the day. Too often the teacher works in complete isolation, never having an opportunity to see the way in which other teachers meet the problems which arise daily.

262. Summer schools as mentioned above are of great worth and central authorities should follow the practice occasionally found in America of encouraging attendance by increases in salary. The system of certification outlined above would also have the effect of stimulating summer session attendance.

The possibilities of correspondence study should be investigated. A first-class correspondence school adapted to Chinese conditions could become a continual source of inspiration and guidance to teachers in the remote districts.

X. *The Training of Foreign Teachers*

263. The wider experience and better training of foreign teachers in the past has given them a tremendous advantage over their Chinese colleagues; but the time is not far distant when they will be outstripped, if their training fails to point directly at their

educational task. The modern science of education is rapidly taking form and few mission educators are prepared to take advantage of it. The Boards at home have failed adequately to realize that the development of the educational phases of mission work have made it impossible to carry on the Christian educational mission by men and women who, although they are excellently trained ministers and social workers, are not at all expert in education. The most intelligent appreciation of modern school administration, and the best adaptation of mental tests which we found, were not in a Christian school.

For this reason it is important that in the selection of candidates for missionary service the Mission Boards give due weight to strictly professional training for teaching and school administration.

264. Most of the younger missionaries are spending considerable time at language schools. It would be helpful if a part of their time were devoted to receiving some belated training in methods of school administration and in an analysis of some of the educational problems that are peculiar to China.

The correspondence instruction noted above, as well as the summer schools, should be available also for the foreign workers. The isolation of the mission worker, the great burden of his task, and the pressure of daily duties tend to prevent intellectual growth. New information of all sorts should continually pour into every mission compound.

265. The problem of the proper use of the furlough also needs consideration. Training for educational work should be as systematically organized and as widely offered as for evangelistic work.

XI. *Summary of Recommendations*

(1.) Immediate steps must be taken to encourage young men and women to enter the teaching profession. This involves definite consideration of a Student Teachers' Volunteer Movement; dignifying the teaching profession; improvement of the

life of the teacher, local administration and prospects; the privilege of entrance to college from normal schools without penalty; and lowering the cost and shortening the time of preparation.

(2.) One first-class union normal school should be organized and several schools should be instituted in strategic locations to give two years of special training beyond the junior middle school.

(3.) Education classes in middle schools and short-course schools for village teachers should be instituted wherever possible.

(4.) A degree-certificate system for standardizing the training of teachers should be adopted.

(5). There should be established a high-class senior college of education and wherever possible junior colleges of education to provide teachers for middle schools. There should also be teacher-training courses in selected technical colleges. Eventually there should be one senior college of education in each higher educational area.

(6.) A college of school administration should be established.

(7.) An institute of educational research should be organized.

(8.) Every effort should be made to train the teachers now in service.

(9.) There should be better provision for training the foreign staff.

CHAPTER V

THEOLOGICAL EDUCATION

I. *The History of Theological Education*

266. The first missionaries of necessity undertook the entire missionary task. They were evangelists, pastors, teachers, translators, but primarily evangelists. Heavy as were their burdens and perplexing as were their problems their tasks were simple as compared with the program of the modern missionary.

As fields opened up and work developed these missionaries needed helpers. They selected the most promising and devoted men and women of their limited group, gave them some personal training and sent them out to repeat the message which they had received. This was the beginning of a native ministry.

267. The early constituency of the church in nearly all missionary lands has of necessity been from among the poorer and lower classes of society. Hence the early workers were of necessity men and women of limited training. Nevertheless they were indispensable to the work, they accomplished a great deal, and much of the success of to-day can be attributed to their faithful labors.

268. As the work developed and the missionaries felt an increasing need of helpers, the missions, independently of each other, opened Bible training schools to give these assistants the rudiments of education. This education was usually of a most limited character as there had been little previous preparation. This was the beginning, however, of an educated ministry. The changing conditions of each successive period have necessitated an improvement in the type of education. There has been a constant

evolution from those first rudimentary training classes to the theological institution accepting only college trained men. The progress of fifty years has been marked but especially the progress of the last ten years.

II. *The Present Situation*

269. In any evolutionary process much of the old remains while the new is being developed. Theological education in China has retained the types of school developed at practically every stage of the progress. There are still places where a single missionary is teaching a little group of Chinese who have had no educational background a few things which he regards as essential for a worker in the Kingdom, and sending them out as heralds of the good news. There are Bible schools which have risen but little higher and are content to train men who have had almost no education. There are also Bible schools, well organized and staffed, giving a good education; theological colleges training the graduates of middle schools; seminaries training only college men; and schools that are attempting both tasks. There are also Bible schools of many grades for the training of women workers.

270. It is not easy to classify the various institutions for men, but we venture to divide them into four groups.

a. Theological colleges whose students have all had two years or more of college work before entrance. There are five institutions in this group.

b. Theological institutions which admit both college students and middle school graduates or the latter only. In this group there are three schools.

c. Institutions combining a theological school and a Bible school. Five institutions may be ranked in this group.

d. Bible schools of various grades which train men who, for the most part have had little previous education. There are about seventy-one schools in this group.

271. The schools for training women may be divided into three classes. There are about thirty-eight of these schools, but

the information at hand is so limited that it is impossible to give any accurate data regarding the number in each class.

a. Bible schools which admit the graduates of middle schools only. There is one school in this class.

b. Bible schools which admit women of limited education and train them for evangelistic and other work.

c. Schools giving a limited amount of education to mature women with little educational background. These schools are usually classified with Bible schools but should not be so grouped as their purpose is different.

272. A surprising amount of interdenominational and international cooperation has been secured in the field of theological education. Of the thirteen theological schools all except three are the result of interdenominational cooperation. This is the last field in which the churches at home would have dreamed of union or regarded it at all possible. It is a great tribute to the statesmanship of the missionary that he has seen the possibility of this movement.

273. It is when we face the matter of enrollment in these schools that we discover the most disturbing situation. In the eight institutions conducting courses for students of college grade (Section 270 a, b) there were enrolled last session ninety-six men. In the eight institutions requiring middle school graduation (Section 270 b, c) there were two hundred and ninety-five. These figures must cause serious thought on the part of all who seek the advance of the Christian movement in China. How significant it is that in all the Protestant Christian schools combined, only ninety-six men of college grade were preparing for the ministry, an average of thirty-two available each year. This showing is most significant against the background of the 400,000,000 to be evangelized or the estimated 375,000 to be nurtured in the Christian life. Contrasted with the efforts put into Christian higher education the discrepancy is no less startling. All the mission colleges, senior and junior, with their heavy capital investments and annual budgets, their large administrative and teaching forces, their absorption of time and energy in the home lands and on the field, estab-

lished primarily to supply the church with qualified leaders, are actually after all these years sending only thirty-two men annually into theological training. When this number of college graduates in theological schools is compared with the two hundred and ninety-five middle school graduates in the theological schools, the conclusion would seem to be either that a high standard for the Chinese clergy is not desired or that the larger part of the available material is not considered worthy of advanced training. The situation is only slightly relieved by the addition of the men now studying theology abroad. There is food for serious thought on the part of all those who are cherishing the hope that China may become a Christian nation.

III. *Present Problems Stated*

274. The growing need of the Chinese church for a more adequately-trained ministry.

a. There is a changing order in the Chinese church, and the change is going on more rapidly than many of those who are closest to the problem realize. Whereas until recently the gospel has appealed mainly to the less intelligent classes the door is now open to the more educated people. But by reason of the caliber of its ministry, the Chinese church is disqualified to meet the situation. It is not difficult to lead educated people to the doors of the church as interested hearers, but there are few churches which can hold them. The desperateness of the situation is reflected in the fact that there are whole missions which have not as yet a single college educated minister.

b. The wastefulness of this policy is evident in many directions. The missions are spending large sums of money on institutions of higher education for the purpose of evangelizing and training leaders. Many of them are highly successful and hundreds of converts are won every year. But what becomes of them? They find themselves confronted with the necessity of attending churches whose preachers are not qualified to minister to intelligent people. Every year there return from abroad scores

of well-trained young people, the product in a large part of mission schools, but most of them are lost to the church in China because there are no pastors trained to meet their need.

c. Christianity can never win any nation until it wins the intellectual classes. This is more true of China than of almost any other nation. It is high time to make an appeal to these classes. The demand is accentuated by the intellectual awakening which is spreading all over China, manifested in the New Thought Movement and other similar movements which are gripping the minds of the educated people. The missions are doing a splendid work through their many schools, but little through the churches in winning the support of this increasing intellectual class. The churches are Christianity's weakest asset in China; and this is due in large part to the failure of the missions to train an educated ministry.

d. The churches will gladly accept better men if they are made available. We are not unaware of the contrary opinion, but it is a universal principle as applicable in China as anywhere else. It has been demonstrated beyond question in the province of Shantung, for example, where in a poor section of China, cursed with floods and famines, the churches are unwilling to put up with a low-grade ministry. Independent churches in all parts of China, uninfluenced by the missionaries, almost invariably call better men if they are available and at higher salaries than the missionaries have thought possible. Give the churches a chance at better leadership and they will certainly respond to it quickly.

275. The difficulty of securing a higher grade of men for the ministry of the church. This is one of the most perplexing problems which the missions have to face and its seriousness should not be overlooked. The difficulty seems to be due to several causes:

a. In large measure to the standard which has long obtained. The missions have too frequently been content with a low grade of men. The idea has become lodged in the minds of young men that the ministry is a profession for this type, and

strong young men in the colleges have come to look upon it almost with contempt. It is going to be exceedingly difficult to overcome this handicap.

b. To the fact that the ordinary conception of the task of the Christian minister is not one which naturally appeals to the Chinese. The minister is a proclaimer, an exhorter, and there is nothing in the Chinese experience to make this an honored calling. The whole conception of the ministry must be lifted to a new level before it will appeal to the best young men. This is a slow process.

c. To the failure of many missions to give proper recognition and permit sufficient initiative to the Chinese pastor. It is impossible to shut our eyes to the fact that many missionaries have desired to keep the control of the churches in their own hands, without doubt because of their feeling that the Chinese are not qualified for responsibility. This has been the universal complaint from the Chinese leaders. More recognition must precede any large accession to the ranks of the Christian ministry.

d. To the traditional grade of instruction in theology, which in most institutions has necessarily been below that of the college. This has not been hidden from the mind of the college student, who has naturally hesitated to pursue a course which he recognized as inferior to that which he was completing. There is only one corrective for this situation, heroic but necessary. Schools of the lower grade must be divorced from schools of the higher.

e. In large measure, the largest perhaps, to the meager compensation of the minister. This is a problem of the Christian world, not alone of China, but particularly acute here. The compensation of the average minister has not risen much above the standard wages of the coolie, where it began. There seems to be a tendency to resent the desire of the Chinese for more adequate compensation and to regard them as mercenary. The attitude of some of the missions is doubtless due to their desire to spread out their slender funds as widely as possible. Instead of concentrating on a limited number of better paid men they have chosen

to engage as many men as possible on a minimum wage, which in many cases comes close to being a starvation wage. In other cases it is due to the desire of the missions to hasten self-support. This attitude can not fail to have a serious bearing on the question of the supply for the ministry.

IV. *The Solution of the Problems*

No speedy cure of this situation can be offered. Only by a slow process of evolution can the desired change be brought about. The way to begin, however, is to begin, and we desire to offer certain specific recommendations.

276. The problem of the ministry can never be solved until the questions of recognition and compensation are adjusted. We appreciate the fact that the independent churches themselves determine the salaries of their pastors, yet it can not be questioned that they are still susceptible to the influence of the missionary. We recommend that the Christian forces inaugurate a definite policy whereby they shall assure to their prospective graduates in theology positions of influence and independence wherein they shall have a standing equal to that of missionaries of equal training, shall have full opportunity to exercise initiative in the development of their churches and shall receive adequate compensation enabling them to live in their sphere of life on the same standard as missionaries live in theirs. The desire for an adequate living must not be treated as an unworthy motive. We would not inculcate the idea that the ministry is an occupation in which a man receives a compensation equal to that which he would receive in other callings. We would remind them that the Master whom they serve "for their sakes became poor." But "the laborer is worthy of his hire" and the Christian churches in China must learn that their ministers deserve a compensation which will give them a comfortable living, enable them to devote their whole attention to their work, and live without the pall of poverty hanging over their heads. We must not overlook the Chinese custom, whereby the son of the household has certain responsibili-

ties for the support of his father's family. We can not shut our eyes to the fact that the young man has to make his choice among three professions which missions have exalted, that of the doctor, the teacher and the minister. In the first two professions the standard of compensation is distinctly higher than that of the ministry. It is not strange that the young men are drawn to one and not to the other.

One of the churches at work in China has set a standard of compensation for its pastors which is distinctly higher than that of all others. It is not denied that this is the church which has been able to build up the largest group of well-trained ministers.

277. The inauguration of the policy which we urge will doubtless necessitate the dropping of some men of lower grade because of the lack of funds; but as has been demonstrated in all walks of life, a smaller number of well-trained men will accomplish more than a larger number of poorly-trained men. We believe that the missions must begin at this point in the elevation of the ministry.

278. We recommend that all standard theological schools and departments set as their minimum requirement for admission the completion of a full junior college course and that they arrange a course of theological study of variable length, in general not less than three years. The course should be so constructed that a man may finish a certain definite amount of preparation at the end of each year. On the successful completion of the second year's work he should be entitled to the degree of A. B., and at the end of the fourth year's work to the degree of B. D. Preparation for the ministry should be the determining factor in the selection of the subjects for this course, but it should include much work of general cultural value.

We have a strong conviction that an adequate training is essential to the type of ministry needed in China. On the other hand, we wish to leave no doubt that we are concerned first of all with the spirit and character of the men who are to enter this calling. Unless they feel strongly the call of God to minister to their fellow men they will not be able successfully to

offer the cup of cold water in His name. Unless they are men whose character and life reflect the beauty and glory of Christ they will not turn many to righteousness. It will be as true in the Orient as in the Occident that only those men who are actuated by the highest motives, whose characters have been thoroughly transformed, who are filled with the Spirit of God, can become good ministers of Jesus Christ. These are the men for whom we covet the highest education.

279. We recommend that the theological schools be dissociated from all departments open to students who have not completed the junior college course and that the preparation of these men be left to institutions located elsewhere. Courses of markedly different degrees ought not to be given on the same campus. In case the institution feels an obligation which it can not escape to train also the men of lower grade, these students should reside and receive their instruction in a different compound. This will increase the burdens of the instructors, but it is essential in our judgment to the elevation of the ministry.

280. We recommend that the theological school shall, wherever possible, be a part of a university, being located on the same campus with the other departments, and that the students have a real share in the university life. They will thus have the advantage of the college courses and their presence will make an appeal for the ministry to the other college students. The association of the students in other departments with the students in theology, whose personality and grade of work they must respect, will have a decided influence in leading college men to consider the ministry favorably. This policy will also decrease the cost of a proper theological education by making available to the student in theology the courses in other departments of the college which are essential to his proper training.

281. We recommend that the instruction in the theological schools be partly in English and partly in Chinese, assuring students sufficient mastery of English to enable them to read English books fluently, and sufficient mastery of Chinese to make them proficient in the use of the best type of their own language.

In this connection we would also point out the importance of having a larger percentage of Chinese members in the faculty. This is essential to the best training of the ministry. Moreover, Christianity must be interpreted by the Chinese themselves before it can become a genuine possession. We realize the difficulties which the schools face in finding men of the right calibre who are sufficiently well trained for these positions. It will be some time before there is a sufficient number of men qualified, but as rapidly as they become available they should be secured. The present method of appointing teachers in our schools makes it difficult also to secure the appointment of these men. We hope that the Boards and missions will soon adopt a policy whereby men may be selected for the faculties of our schools because of their fitness for the particular tasks rather than because they are available from the missionary staff. This will be a great step ahead in all our mission schools.

282. There is need in China of a careful study of the theological curriculum. Such a study has apparently never been made. We have simply transplanted into the Orient the traditional system of the Occident, none too good for the West, certainly not ideal for the East. A thorough first-hand study ought to be made of the exact type of education which the student in China needs. Certain obvious facts will need to be taken into account.

a. The ministry of China must be largely a rural ministry. The people live mainly in small villages; the churches must be established there and most of the men must be prepared to minister in villages, not in cities. This fact in itself will have an important bearing on the character of the curriculum.

b. The task of the minister in China will be largely one of religious education. He will have to begin at the bottom in the training of people in a system of ideas and ideals that are entirely foreign to them. They have no foundation upon which he may build. He must create it. At present he is largely a proclaimer and exhorter, but this conception of his task must give way to a much broader one. The minister in China must be first of all and always an evangelist. It is his business to proclaim

the good news to a people to whom it will long be a strange message. But the minister must also be an educator. He must lead his people to an understanding and adoption of a system of thought and of life that is foreign to them. A thorough training in the principles of religious education must therefore have an important place in his own theological education.

c. The task of the church in China is even more largely a social task than in the countries of the West. Christianity can not triumph until a new social order is created. The Christian church must be the creative agency. The minister must, therefore, be trained to become the leader in all things that will make for the transformation and Christianization of his community. There is no place in the world where the task is more formidable. Only a man who is thoroughly trained and well equipped can hope to make any impression on this ancient system, which must be permeated with a new spirit and virtually transformed.

d. The message of the minister in China as everywhere else must come primarily from the Bible. He must therefore know this Book. But because he has not behind him centuries of interpretation as has the student of the West he will require more diligent study of the Scriptures. The school must not take too much for granted. In its curriculum there should be large place for this study. We must train a group of scholars for the church in China and there must therefore be some men thoroughly familiar with both the Testaments in the original tongues, but most of the students will need too much work of a more practical nature to devote themselves to a study of Greek and Hebrew. The Scriptures arose out of a civilization quite as different from that of China as from that of the Occident, and the young minister must be taught to find the application of their message to the civilization of which he is a part. This is not an easy task.

These and other principles ought to underly the curriculum of the Chinese student. We recommend that the theological schools make a determined effort to work out courses of study that shall be peculiarly adapted to the situation in China.

283. The number of theological schools now established is

sufficiently large and they are sufficiently well located to meet the need of the Christian church in China for many years to come. Effort should now be made to strengthen the institutions already established. We desire, therefore, urgently to discourage the establishment of any new institutions. In fact we believe that wise use of mission funds and forces demands closing some of the institutions already established. There are not enough well qualified men available in China adequately to staff the schools already in operation. All emphasis should now be placed on bringing the stronger institutions up to standard. A school with a faculty of only three or four men, no matter how well qualified, can lay little claim to being a standard institution. The number of full-time teachers required in institutions of different types will vary, but no theological school should be satisfied with a staff of less than seven full time men, and probably there should be one school having double this number.

284. In view of the importance of giving a practical education to the Chinese ministry it is essential that the teachers should be not only scholarly men but men of practical experience, who fully understand the nature of the work which the minister in China will have to do. Practical experience in church work abroad is not sufficient, since the conditions are so different. Whether a man should have had a term of service as an evangelistic worker before joining the staff of a theological school is a disputed question, but whether he has or not, certainly during his period of instruction he should have constant contact with the active work of the churches. The doctrinaire will accomplish little in the theological schools of China.

Although we believe that all members of the faculty should have constant experience in the actual work of the churches, we urge that each institution include in its staff one man not overburdened with other demands, who shall undertake the supervision of the extra-curriculum and practical work of the students. We regard this as most important. The Chinese minister as a rule has not yet learned the proper use of his time or how to undertake his parish work. He needs the constant help of a wise, prac-

tical adviser. Such a man may conceivably become the most important man on the faculty. He ought to be most carefully selected and his appointment ought not to be delayed in any institution.

285. The time is rapidly approaching, more rapidly we fear than some missions recognize, when men of limited education will not be of great value in the ministry. As long ago as the Edinburgh Missionary Conference a strong pronouncement on this matter was made from China. We believe that the missions ought now to face the issue frankly and bravely, and lay their plans to cease, at an early date, training men who have not had a full middle school education. The use of men with less education is too wasteful of the precious funds entrusted to the missions. The continued employment of low-grade men will prevent the enlistment of the higher grade men.

We recognize, however, that there will be for many years a place for high-grade Bible Training Schools which shall accept men of middle school education and for the present men of equivalent education under the old system, and give them a practical training for their work. We heartily commend the high-grade Bible schools. We wish that these composed the entire list but we regret that many of the present schools are of very low grade, serve little purpose, and ought to be abolished.

286. We believe that there is no justification for the present number of schools. How can one small province, for example, defend the maintenance of nine schools for women, seven for men, and be planning for the establishment of others? This is a distinct misappropriation of workers and of money and can not be justified on any grounds. The present number of seventy-one such schools for men ought to be reduced by at least fifty per cent. Concentration in this field would enable the missions to maintain a limited number of creditable schools of the greatest usefulness. The results of concentration in the field of the theological schools indicate the possibilities in this field also. If it is practicable to train the higher grade men together it ought to be possible to train those of lower grade in this way.

In this connection we suggest that the courses of study

in the Bible schools should be so organized that it would be possible for men to come for two or more years of study, then go out for practical experience, and later return to finish their academic work. The adoption of such a plan would enable the missions to begin at once the raising of the standard of their ministry.

287. In the field of women's education a similar policy ought to be pursued. The missions must make adequate provision for the training of women. As women acquire a larger degree of liberty in China there will be an increasing demand for their services in the church. But such women ought to be of a high quality and well trained. We fear that the present plans are neither economical nor efficient. There are thirty-eight schools in the present list of Bible training schools for women, of which it is impossible, from the reports, to make any classification. This list doubtless includes several schools for adult women which give practically no training for evangelistic work, but even with this discount the number of schools is probably too large and it is evident that many of them are of low grade. The representatives of some of these schools complain that their chief difficulty is in securing an adequate number of competent students, "competent either intellectually or spiritually." Should we persist in maintaining schools for which there is no demand?

288. We recognize the need of schools which take adult women and give them a bit of practical education that will make them happier and more useful in their homes. But we are speaking here only of the Bible training schools. We strongly recommend that the missions cooperate in the maintenance of a much smaller number of Bible schools of higher grade. Those schools should be of two grades, one for graduates of middle schools and one for the graduates of higher primary schools. Others should be discontinued, as they do not justify the investment. In addition we believe that the Christian colleges for women should give definite place to the education of Christian workers among their students. This may necessitate the addition of departments of religious education and social service, but the investment will be

well made. An increasing number of the women graduates should find their places in the service of the church.

In this connection we recommend that theological schools be freely open to women on the same terms as to men and that women be welcomed in all the class rooms. We do not expect that a large number of women will desire to pursue these courses, but it should be made perfectly clear that the Christian chu ch in China will close no door of opportunity to them.

289. There is one problem which the missions ought to face anew with seriousness, namely that of student aid. It is an old problem on the mission field and it is perhaps too much to hope that a problem which the churches at home have never solved may be solved in China, but it is much more serious here. All missions will agree that the present conditions are most undesirable.

It is clear that students for the ministry should be treated on the same principle as any other students. Discrimination causes the greatest difficulties, and tends to the deterioration of the character of the students. We believe that scholarships and loans are distinctly preferable to direct gifts. The principle of rewards on the scholarship basis is by all means the soundest and if it could be adopted would aid materially in the solution of this difficult problem. This is probably too much to hope for in the immediate future. The loan system would stand next to that of scholarships. It has been adopted in America by one of the largest communions for assistance to all students who require aid, and loans are made on the same terms to all classes of students. The loan system can hardly be put into effect in China in any drastic way until the salaries of the ministers are raised so that men can repay their loans after graduation. We earnestly hope that a change in the matter of salaries will soon be inaugurated making possible the adoption of the loan system in place of the present system of gifts and sustenance.

290. It is not within the province of this report to discuss at length the methods by which young men and women may be induced to give themselves to the work of the church. We can not refrain from urging, however, that every legitimate means be used

to lead choice young people to dedicate their lives to this service. This problem has long been on the hearts of many of the friends of China who have given it serious consideration. We share their conviction that there is scarcely any problem facing the churches or the missions which is more serious to-day. We would suggest that on the one hand we need to make constant efforts to lead men into the ministry, and that on the other hand we need to guard the entrance most carefully. It is difficult to secure the right men. It is easy for the wrong men to slip in.

The methods of various missions and churches differ widely and no uniform system is possible if desirable. We urge, however, that in every mission each candidate be examined by a committee composed largely of Chinese before he is sent to the schools as a beneficiary of the church or of mission funds. Care at this end will not only weed out unworthy men but will tend to raise the standard of the men entering the ministry.

V. *Religious Education*

291. We have already called attention to the importance of religious education as an element in training for the ministry. We desire now only to emphasize the responsibility of the theological schools to train workers other than pastors in the distinct field of religious education. It is only recently that we have begun to work out the science of religious education in the western world, but we have gone far enough in our experiments to realize how important it is in the development of the church life. If it has an important place in the church life of the Occident how much more important it is in the life of the Orient, where there is no Christian background and so much work of a fundamental character to be done. The scientific principles which have been worked out in the West must be applicable in the East, but the exact form of their application must be determined here. It is at this point that the theological schools should make a great contribution. Much original and experimental work needs to be done in this field and no institutions are in a better position to undertake

this task. It will require the addition of thoroughly trained men to the faculty, but the schools can scarcely render a greater service to the church in China than by working out the application of the scientific principles of religious education, and then training selected groups of men and women who will devote their lives to this field. China needs a multitude of workers of this character.

VI. *Education for Social Workers*

292. There is another field of education which the theological schools ought immediately to enter. There is a demand for thoroughly trained social workers, both men and women. This demand will certainly manifest itself with increasing acceleration in the near future, and is one to which the Christian school can not afford to be deaf. One of the most impressive phases of the new life in China is the interest which many of the people are manifesting in social service. Large sums of money are being contributed for this purpose. Social centers are being organized by the Chinese themselves, modelled often after the pattern of the Young Men's Christian Association. In this new awakening we must heartily rejoice. It is a result of the seed which we have sown. We can not expect that the missions or the churches will be able to direct all these activities and this is not to be desired. But the church can train the workers and so put the stamp of Christianity upon the work. The church can not afford to permit this opportunity to pass out of its hands. It must address itself to this task energetically.

The institutions best equipped to undertake this training are the Class A theological schools and the Class A Bible Training Schools for women, provided these institutions are located in close proximity to Christian colleges. The schools and colleges in combination are already equipped to give much of the necessary training, but other courses directed primarily to practical training should be added. This will require without doubt some increase in the staff, but the opportunity must not be allowed to slip and unless it is grasped quickly it will be too late. These institutions,

permeated with the Christian spirit, can best furnish the atmosphere in which such training should be taken. The solution of the tremendous social problems in China must be found in the activity of religious factors and forces. Moreover, a considerable portion of China's social workers must, for a long time at least, be the Christian ministers and these men must have a training that will qualify them for their work. It is a great challenge which the social conditions of China present to the followers of Jesus. We can not be deaf to that challenge.

VII. *Summary of Recommendations*

(1). Effort should be made by missions and churches to raise the standard of compensation for the ministry.

(2). Standard theological schools and departments should require the completion of a junior college course for admission. The course should be of three to five years.

(3). Theological schools should be dissociated from all work of lower grade and should be closely related to universities.

(4). Instruction should be in English and in Chinese.

(5). The whole question of the curriculum should be carefully studied in the light of the needs of China.

(6). The number of schools should be limited.

(7). A limited number of high grade Bible schools should be maintained and only good schools should be continued.

(8). All educational facilities should be open to women and men alike on the same terms, and Bible schools for women should be strengthened.

(9). Religious education and education for social workers should be developed.

CHAPTER VI

MEDICAL EDUCATION

I. *History and Present Status of Medical Education*

293. Medical work in China dates back to 1827 when Thomas Richardson Colledge landed in Macao and opened a dispensary. The following year he moved to Canton. In 1835 Peter Parker opened the Canton Christian Hospital and began to train Chinese to act as his assistants. These hospital assistants were the forerunners of the Chinese medical profession.

The care of the sick was so natural an expression of the spirit of Christianity, and it furnished such an effective entering wedge for the presentation of the gospel, that early in their history the missions began to open hospitals and establish training schools. The result has been a system of Christian medical institutions which has spread over every part of the Republic in which the gospel is preached. Practically every mission in China has one or more hospitals, and at many points the medical school has followed the hospital.

As western education and ideas have spread, the Chinese also have begun to take an interest in medical work, and a few hospitals and medical schools have been founded by them.

294. The longest step forward in this field was taken when, in 1914, the Rockefeller Foundation sent its representatives to China to make a study of the situation in regard to medical work and to advise the Foundation whether it should undertake to supplement the work of the Christian missions. The result of this and successive studies has been to lead the Foundation to undertake medical work in a large way. The opening of the Peking

Union Medical School, and the appropriations made by the Foundation to several other medical schools and to many hospitals, have marked the beginning of a new day for medical education in China.

295. At the present time there are twenty-nine medical schools of various grades in China. Sixteen of these are under Chinese control; eleven are under foreign direction; two are managed cooperatively by Chinese and Westerners. Of the Chinese colleges three are supported by the central government, seven by provincial governments, and six by private corporations, one of the latter being a college for women. Of the foreign controlled colleges two are maintained by foreign governments, eight by Mission Boards, and one by the Rockefeller Foundation in cooperation with several missionary societies.

296. The location of these institutions is most interesting. Twenty-two are located in the provinces which border on the Pacific Ocean. Only two are in the far interior, one in Hunan and one in Szechwan. The location of the Christian schools is worth noting. The list is as follows: Moukden, Peking, Tsinan, Shanghai, Hangchow, Foochow, Canton, Changsha, and Chengtu.

297. The exact enrollment of these institutions has not been ascertained, but the latest reports indicate that there are somewhat over two thousand students of whom ninety-five are women. These ninety-five are divided among the three women's colleges and the ten schools which admit both men and women. The enrollment in the Christian schools is reported as 441. With one-third of the schools we are educating a little more than one quarter of the total number of students. The largest schools are those maintained by the government. In twenty-four of the twenty-nine colleges there are 404 faculty members. This gives an average staff of about seventeen to each institution, but the number ranges from four in one school to forty-three in another.

298. The equipment of most of the schools is very meager. In this respect the mission schools are quite the equals, if not the superiors of the government schools. Many of the government institutions have little or no laboratory equipment, and in some of

them practically all the instruction is given by the lecture system. The student's knowledge of the human body is largely restricted to what he has gained from pictures in his text books. Until recently it has been difficult to secure material for dissection. The scholastic standards differ as much as the physical equipment.

299. In addition to the medical schools there are several hospitals which have certain educational features. A few of these offer internships, which make it possible for graduates of the medical schools to have a year of hospital experience, including instruction from the foreign physician and supervision of their work. A few hospitals are training assistants who are able to carry limited responsibilities in the hospitals. Still others are training nurses, both men and women.

There are approximately three hundred hospitals of various grades scattered over China. These include every type of institution, from one-room buildings to the magnificent equipment of the Peking Union Medical Hospital, one of the finest and best equipped hospitals in the world.

300. It is scarcely within the province of a report on medical education to deal with the hospital situation at any length. This report is concerned with hospitals only in so far as they are educational institutions. It is, however, pertinent to call attention to the varying character of these institutions, because of their direct bearing upon the future ideals of the Chinese people. Many of the hospitals are models in every way, clean, well arranged, well conducted, and thoroughly creditable. On the other hand, there are others which reflect little credit upon the missions which are supporting them or the doctors who are directing them. Some of the buildings are of such a character that no Christian mission ought to permit their continuance. They are unsafe and unsanitary. The Westerner is accustomed to associate the idea of cleanliness with a hospital, but some of these hospitals are little less than filthy. It is difficult to understand how representatives of the medical profession can permit the existence of some of the conditions we have noticed. They are not, to say the least, setting before the Chinese a standard of which we can be

proud. For the sake of our influence would it not be better to close some institutions, rather than to conduct them in such a way as to reflect discredit upon the Christian ideal?

301. Our survey of the whole field has revealed the fact that medical education has been developed to a larger degree than any other type of education included in the Christian system in China. This is a perfectly natural result of the motive which underlies missions. This advantage has been emphasized by the large investments of the China Medical Board, not only in their splendid plant in Peking but in other medical schools, pre-medical schools, and hospitals. To the marked advance in standards of hospitals and medical education which has taken place in recent years the China Missionary Medical Association has also largely contributed.

II. *Relation of the Medical Schools and Hospitals to the Christian Movement*

302. The original motive for the development of medical work in non-Christian lands was, without doubt, a mixed one. It was both philanthropic and evangelistic. On the part of the medical missionary himself the predominating element was doubtless philanthropic. His heart was stirred within him as he witnessed the suffering and agony of the people to whom he had come to represent his Master. When he found that in China, every other man, woman and child, whom he met on the street, was in some way diseased he could not remain unmoved. He was impelled to bring such help as he could. At the same time he discovered that there was no more effective avenue of approach to the non-Christian mind than the healing of the ills of the body. His hospital became a most effective evangelizing force. Probably the same combination of motives has obtained in the minds of the constituency at home, but in different proportions. They have given generously to the extension of the medical work, chiefly because of the abundant evidence of its evangelizing efficacy, but with an increasing susceptibility to its philanthropic appeal and

a growing recognition of the necessity of the philanthropic expression of the Christian spirit.

303. It is becoming increasingly evident that medical missions are no longer needed to pry open the doors for the presentation of the gospel. In fact it is already clear that the Christian schools are much more effective agents for the purpose. The adherents to Christianity won in the Christian schools every year far outnumber those won by the hospitals. Moreover, the students are those with whom the future of China rests. We shall not need to open many more hospitals purely as evangelizing agencies. But this does not mean that the time has come to decrease medical work. It has distinct values both for the present and the future.

304. It is essential to develop in China the spirit of Christian brotherhood, which shall manifest itself outside of the relationships of the family or the clan. One can not fail to be impressed with the fact that Christian philanthropy has not yet been manifested in any large way by the Chinese. Their meager development of medical work in spite of the example set by foreign missionary forces, indicates that until they discover how fundamental it is to the whole Christian movement, medical missions must be continued.

As the Christian community develops the spirit of philanthropy, and as its resources increase it will itself, little by little, take over this phase of the Christian movement and the missions will rejoice to put in in their hands. But for an indefinite period we must continue to perfect our medical education that we may train native doctors and nurses. The genius of our contribution does not demand more schools of medicine, but it does demand much better schools.

III. *Scope of Medical and Pre-Medical Education*

305. The requirements for admission to the medical schools differ materially. The government schools admit middle school graduates, most of whom have little instruction in physics, chemistry or biology. Most of the Christian schools require subjects which can be covered by two years of pre-medical college work.

The Peking Union Medical College requires three years of study after the middle school as it is at present organized and, because there are few colleges which can give satisfactory pre-medical preparation, Peking maintains a pre-medical school of its own. It will discontinue this as soon as the colleges are equipped to give their students satisfactory pre-medical training.

306. If the new system of education which has been recommended by the National Associated Educational Associations is adopted it ought to be possible for students to meet the requirements of the standard medical schools, including Peking, after two years of college work. But whether or not the new system is adopted we are convinced that the medical schools ought not to require more pre-medical work of the colleges than can legitimately be given in the first two years of the college course. If more preparation is required, it should be given by the medical schools themselves, or in the associated universities, in a pre-medical year. The colleges should not be burdened with pre-medical work extending beyond the first two years of their course.

307. Two factors must be taken into account in considering the amount of research work which ought to be undertaken by medical schools. On the one hand a spirit and atmosphere of research are essential to good teaching. On the other hand a small staff can give but limited time to research. Because of its unusual staff and equipment a large amount of such work may be expected at Peking. The research work in other schools will by force of circumstances be limited until they are adequately staffed. For the present they will be obliged to depend to a large degree upon the results of the work in Peking, and of a few individuals who may here and there have opportunity to investigate some particular local problems.

IV. *Schools of Pharmacy*

308. The question whether the Christian medical colleges should establish schools of pharmacy has been raised. One or two have entered this field in a small way through instruction given by the pharmacist of the staff.

It is the judgment of the Commission that our schools should not take up this work. Except in the remote districts it is not difficult to secure drugs. They can be purchased in all the large cities and can be ordered from abroad. We are advised by leading physicians that this is a restricted field and that there is no necessity for the Christian schools to enter it. It is a form of education in which Christianity will have limited opportunity to express itself and the task resting upon the Christian forces is so great that this particular form of work may well be left to other institutions.

V. *Public Health Education*

309. Physicians are more and more emphasizing the importance of preventive medicine. They are seeking not so much to cure people who are ill as to prevent people from becoming ill. Public health education is therefore becoming an increasingly important factor in their ministry. An educated Chinese physician says:

"In the past public health was practically absent from the Chinese mind. Thinkers hardly ever gave a thought to it. Writers scarcely ever wrote a line on it. Teachers knew practically nothing about it and, consequently, never taught it. Generation after generation, from infancy till old age, the Chinese people have formed unhygienic habits so that they have felt rather at home with unsanitary conditions which, to the foreigners, are almost unbearable."

One cannot walk the streets of any Chinese city without being impressed with the overwhelming importance of such education in the Orient. China has no appreciation of the relation of sanitation to health. The average life in China is abnormally short and a large percentage of the children die during their first year. The land is constantly swept by great epidemics which carry off millions of people. All these conditions could be prevented if the people understood the simplest laws of health. When one faces the immensity of the need he is staggered; yet there is abundant

evidence that conditions can be bettered and the health of the people greatly improved. Most encouraging progress has been made during the past few years. A short time ago, during the epidemic of cholera in Fukien, remarkable results were secured from the educational work which was done during a few weeks. Great credit is due the Council on Health Education for the work already accomplished. The prospect is that the properly trained health officer will in the future save far more lives than the physician.

310. It is evident that there is a large field here for the expression of the same spirit of Christianity which has manifested itself in the maintenance of hospitals. The medical schools should give their attention to the training of young men and women who can go into the field of health education. It is only recently that schools of public health have been established in America, but the movement must not lag behind in China where the need is vastly greater. This is a most important field for the medical schools and some of them ought to enter it in the near future. We believe that funds for such work will be forthcoming and that the missions ought not to hesitate to undertake it. It is much more important in our judgment than to send out large numbers of foreign doctors to man hospitals. It is hopeless to attempt to cure the ills of China simply by healing the sick. The obstacles are too great. But the Christian forces can render immeasurable service to the Republic of China by training men and women to enter the field of health education.

311. We therefore recommend that one or two Christian medical schools enter the specific field of training men for public health work in the near future. We further recommend that as soon as possible the Christian forces in China undertake this new task of public health education in as large a way as their finances will permit. We believe that this field offers the Christian church its largest opportunity to manifest the spirit of philanthropy which underlies the whole Christian movement. Christianity could do nothing more effective for China and nothing that would further its own cause more rapidly.

VI. *Hospitals with Educational Features*

312. We recommend that the Christian forces at work in China shall not increase the number of medical schools now under their direction, but shall rather strengthen some of those which are already in existence. We believe that this is essential if we are to continue to exert influence in this field of Christian activity. In addition to the medical schools, however, a limited number of hospitals may well maintain educational features. This privilege and responsibility should, however, belong only to the stronger institutions. The hospitals which are not adequately staffed and financed should not burden themselves with this work.

313. There are various educational needs which may be thus met. It is a distinct advantage to the graduate of a medical school to have at least one year of internship in a strong hospital where, under the supervision of the medical staff, he may begin his active medical work. The hospitals which are sufficiently well staffed to do so should offer the privileges of internship to a limited number of graduates each year. This will add to the burdens of the doctors, but it will contribute materially to the advancement of the medical profession.

314. Every hospital feels the necessity of training its own staff of nurses. Unfortunately most of these hospitals are not adequately manned to do this work efficiently. Every hospital should have at least two foreign nurses upon its staff. Not every hospital can have the assistance of an interne or house surgeon. But every hospital must have nurses. There is, moreover, a great need of nurses in schools and for outside work, especially where there are but few physicians. Formerly the hospitals trained so-called hospitals assistants, but this practice has been discontinued because of the tendency of men so trained to set up as physicians with risk to their patients and to the disrepute of the profession. It is the judgment of competent physicians that the need which the hospital assistant was intended to meet can be met more effectively and more safely by thoroughly trained nurses, both men and women.

315. This calls for a school for nurses, to which candidates should be admitted only after a middle school course, and in which they should receive systematic instruction and training extending over a period of years. Such a school can manifestly be maintained only in connection with a well-staffed hospital, and should not be undertaken by any other. But as an adjunct to a hospital able to undertake the work, the service rendered is only second in importance to that of a medical school, and more advisable than the maintenance of a medical school with inadequate equipment and staff. Nurses graduated from such a school should be certified as graduate nurses, and in such a way as to prevent their being accepted as physicians.

316. There has been much discussion of a school for technicians, men and women who with a knowledge of chemistry, bacteriology and some other subjects of the pre-medical and medical course, can make analyses of urine and blood, prepare slides and cultures, make microscopical examinations and keep records. It has been suggested that a school for technicians with a staff of eight or ten instructors should be established in connection with some hospital. Such information as the Commission has been able to secure leads them to believe that for the present this work should be done by the stronger medical schools, or that if organized in connection with a hospital it should be on a much more modest scale than has been proposed.

317. A third and very important form of educational work which can be done by a hospital with adequate staff is in the field of public health. Beside the work of the medical school, there is a definite task for the hospital. Every hospital adjacent to a Christian school should cooperate with the faculty of the school in preventing disease among the faculty and student body. See Section 189. But there is also a large opportunity for service in the community adjacent to the hospital. The prevention of disease is certainly quite as appropriate a function of the Christian physician and hospital as the treating of chronic ulcers, or setting broken bones. The Commission commends to all

hospitals able to undertake work in this field the plans of the Council of Health Education.

By extending its activities in one or more of these directions within the limits of its ability a hospital may render a philanthropic service of first-class importance.

VII. *Future Developments*

318. That in the system of Christian education in China medical education is far in advance of any other department has been pointed out above (Section 301). This is true whether one considers the equipment in buildings and apparatus, the annual expenditures, or the size of the faculties. The funds devoted to this type of education are far more than a proportionate share of the total amount contributed by the Mission Boards, reckoned on the basis of relative need. This is not at all strange in view of the effectiveness of the healing art in opening the doors for the gospel, or of the great need throughout China of unlimited means for alleviating the suffering and distress of the uncared-for multitudes.

It is, however, both unnecessary and impossible for the Christian forces to maintain all the medical schools which are needed to provide an adequate number of physicians to minister to these hundreds of millions of people. It is impossible, for if all the missionary funds which are poured into China year by year were devoted to the maintenance of medical schools, these funds would not be sufficient to meet these needs. It is unnecessary because the responsibility rests primarily upon the Chinese people themselves and they must not be relieved of the care of their fellow citizens. This responsibility is already being recognized and men of means are giving generously for the founding of such institutions Only a beginning has as yet been made, but it is a beginning full of promise. The next few years will doubtless see large sums of money provided by the Chinese for the establishment of these institutions.

319. So far as the number of medical schools to be maintained by the foreign forces is concerned the limit of development

has in our judgment already been reached. Attention ought now to be devoted to strengthening existing schools and to developing other essential features of a well-rounded system of Christian education.

In no phase of education is quality more essential than in medicine. While we have a generous number of schools, a thoroughly satisfactory quality of education has not been achieved in more than one school. The expert advisers of the China Medical Board have properly called attention to the necessity of bringing the existing schools up to grade. The greatest contribution which the foreign forces have to offer to the Chinese in this matter is to show them what kind of an education they ought to give in the schools which they are to establish, and to furnish to the medical profession men, who, by their high Christian principles and character, will help to maintain the ethical standards of the profession. All our schools ought to be models. By making them such we shall render the largest service.

We must bear in mind also that there is a distinct advantage in developing one line of education to a point of approximate completeness as a standard to which others may then strive to attain. We have not indeed reached that point in our medical education, but we have more nearly attained it than in any other branch of professional education, and it will strengthen our influence greatly, if by further investment in some of the institutions already established, we can make these models for China. Despite, therefore, the large proportionate investment already made in medical education, we urge the appropriation of additional funds in a few strategic institutions which shall become our outstanding contributions to the science of medical education in China, only advising that care be taken that the development of other educational enterprises which are in more urgent need of funds be not unduly delayed. The whole scheme of Christian education ought to be taken into consideration when additional investments are contemplated. This has not always been the case.

VIII. *Specific Recommendations*

320. PEKING.—Every friend of Christian missions must rejoice in the establishment and development of the Peking Union Medical College. In place of the small, struggling institution, formerly maintained by the missions, we now have one of the best-equipped medical colleges in the world. It can not fail to render a service of incalculable value to the health and strength of the Chinese nation and to the cause of Christian missions in this great Republic. Aside from the contribution to medical education it has set a new standard of quality for all education. By reason of the large investments of the China Medical Board, the cooperating missions, though still participating in the management, have been relieved of all financial responsibility for its maintenance. This has released funds which may now be used to develop our medical education at other points. The Commission hopes that these funds will be available for other projects greatly needing help.

321. TSINAN.—Next to the Union Medical College at Peking, the Medical School of the Shantung Christian University is doubtless the best equipped mission medical school in China. Remarkable progress has been made in the last few years. A new hospital and laboratories have been erected. Residences have been provided and the staff has been considerably increased. This institution has a distinct place in the Christian educational system of China. Medical authorities are well agreed that in view of its location and of the degree of development to which it has already attained, attention should at once be given to making this a first-class institution. The Commission advises that the Boards which are participating in its maintenance should so far as possible, concentrate their first efforts on perfecting this school at Tsinan.

322. CHENGTU.—There are some who believe that the West China Union University acted prematurely in the establishment of a medical school in Szechwan. Of the need of it there can be no doubt. The university has been in operation only eleven years, and while it is organized on an ideal basis, its funds are at present

limited. One who studies the situation in this western province, however, can well understand why the missions felt compelled to open a medical school as one of the first steps in the development of their university. Whether their decision was wise or not it is too late now to discuss. The house is built, not completely or as well as it should be, but too well to be destroyed. The medical school is a going concern. The missions are among the most progressive and the work in the whole province is most promising for the Christian movement. The Boards can not contemplate withdrawing from Chengtu. This means that the school must be strengthened. The staff should be increased so as to make possible a school which can set a worthy standard for medical education in the whole province. The hospitals are not well located for the best interests of the school and the missions are advised to consider whether a relocation at a point much nearer the medical school is not possible in the near future. This would add to the efficiency of the medical staff and conserve the time of the students.

323. Changsha.—An interesting and promising experiment is being carried on in the Yale Mission at Changsha, which is conducting a middle school, a college, a medical school and a hospital. Founded and originally maintained by the alumni of Yale University, this institution has so commended itself to the gentry of Hunan that many of them have become interested in its maintenance and are giving generously for the support of the medical work. As a demonstration of what can be done through the cooperation of Chinese and foreigners this school is a most valuable asset to Christian missions.

For a period of many years the alumni of Yale have given generously to the support of this outstation of their university in the Orient. The question is now being raised as to whether some other colleges in America might not be interested in joining with Yale in strengthening this school. We believe that this suggestion should commend itself to the alumni of some other American colleges. The cooperation of these alumni groups may prove to be one of the most promising methods of interesting the young men of America in the the uplift of China.

Much is also to be hoped for from the Chinese of Hunan in the further development of this institution. It is too much to expect that in the near future they will assume the entire burden, but their cooperation should be sought in large measure. To the Chinese of Hunan and to the groups of American alumni we believe this school should continue to look for its support rather than to the regular constituency of the denominational Boards.

324. In view, however, of the high cost of medical education, the large proportion of the funds obtainable for Christian educational work in China that is now going into medical education, the necessity of increasing this share if the existing medical schools are to be raised to the necessary standard of efficiency, and the difficulty of obtaining sufficient and competent faculties for medical schools of this grade, we raise the question whether the Yale Mission might not wisely limit its undertaking to a somewhat narrower range of work. If instead of a medical school it should decide to maintain a first-class hospital with educational features, including public health work, the training of nurses and, perhaps, of technicians, it seems probable that such a hospital would command the support of the gentry of Hunan as fully as the medical school now does, and that the greater development of the college work which concentration on it would make possible, would serve to increase rather than to diminish the interest of American universities in the institution. If in addition this modification of Yale's plans should tend to hasten the development of the remaining medical schools by the transfer of its good will and a portion of its faculty to them, this would facilitate the attainment of our real goal in medical education, viz., a few schools adequately staffed and maintained. We venture therefore to commend the suggestion to the thoughtful consideration of the Yale Mission.

325. Moukden.—Following their visit to China in 1914, the China Medical Commission of the Rockefeller Foundation made the following observation regarding the Medical School at Moukden:

"Peking can be reached in one day from Moukden by express and in ordinary trains by two days' travel from sunrise

to sunset. The language is practically the same in Peking and in Moukden, with the exception of very unimportant provincial variations. For this reason most of the students in Moukden could easily go to Peking for the medical training and it seems, therefore, useless to undertake a separate medical educational work in Manchuria under present circumstances, when the number of qualified students throughout the country, and the resources in men and money for the maintenance of the schools, are so limited. This is also the opinion of many of the leading medical missionaries in China. Another reason for this conclusion is the fact that the Japanese government, acting through the South Manchurian Railway Company, a government-controlled corporation, has established there what seems likely to be a fairly efficient medical school."

Since this report was submitted the Japanese government has developed this school into the second best equipped medical school in China.

326. The Christian school in Moukden is the result of the self-sacrificing service of a little group of men who are giving their lives to this cause. Their spirit is most commendable and without question they are doing an efficient piece of work. They are sending out every other year a small group of men who are ministering to many of the needy people in Manchuria. Many of these men might not secure this education if they had to go to Peking or Tsinan, and some of them perhaps would not be willing to take their education in the Japanese school.

In view, however, of the cost of maintaining a medical school of even moderate standard which must carry on its work by the side of this well-equipped government institution, and of the great need for the investment by the missions of much larger funds in the development of their middle schools and college, the Commission seriously questions the policy of further investment in this school at Moukden. The Commission would suggest to the Mission Boards that, unless they can arrange in the near future for the financing of this school by endowment or by funds guaranteed for a period of years, which would not otherwise be available

for mission work in Manchuria, the medical school should be discontinued. We cannot look without concern upon the diversion of the limited funds which are available for work in this province from other educational enterprises much more essential to the development of the Christian community.

Despite the strong and valid arguments for the continuance of this school the Commission is constrained to make this recommendation. If its suggestion is followed, and the permanent financing cannot be provided, the Commission believes that effort should be made to induce the provincial government which gave the land on which the building stands and which now makes an annual grant for the school, to consent that the property and the grant should be used for hospital purposes. It is further suggested that the hospital should maintain such educational features as are now maintained at certain other hospitals, such as training nurses, giving opportunity for experience to house surgeons or internes, and promoting public health.

327. Foochow.—For some years a Union Medical College has been maintained in Foochow. The friends of the school, however, have never been able to secure sufficient funds or men to maintain a high grade institution. It has been a constant strain upon the cooperating missions to conduct this school. Very wisely, its friends have acted in accordance with the suggestion of the China Medical Commission and have recently closed the institution. While this may mean that some men will not take a medical education who might have done so if the school had been maintained, yet the cooperating missions can, at much less expense to themselves, send deserving students to some other point where the education can be secured. The province of Fukien has the largest Christian constituency of any of the provinces of China, and the efforts of the missions ought to be concentrated on providing an education for the large numbers of their young people.

328. Canton.—The capital of Kwantung was the first city in China to have a hospital. In 1835 the Presbyterian mission established a dispensary and later a hospital in a most strategic location. This institution has rendered a most conspicuous service

for these many years. The question of establishing a medical school on the basis of this hospital has been discussed at length year after year, but the discussion has never issued in the establishment of a permanent institution. Several years ago the University of Pennsylvania entered into cooperation with the Canton Christian College and opened a medical school on the campus of the college, but after a short experience this was discontinued. It would be most fortunate if this rich province had a strong medical school under the direction of the Christian forces. The time has now passed, however, when such a project should be launched. The Chinese are already taking a deep interest in medical education and two schools established by them are now in operation. Moreover, Hongkong University is developing its school of medicine and with an increasing equipment expects to make it an institution of standard grade. While this institution may not provide a medical education of just such a character as we might desire, yet in view of these undertakings and of the other great educational tasks in South China, the Commission is convinced that the missions should abandon all further efforts to establish a medical school and should concentrate their efforts upon their other educational work. There are several schools in the district which should have increased equipment and larger annual incomes. This is especially true of Canton Christian College. This institution has already attained an enviable position and has demonstrated its possibilities. The Commission believes that further investments in higher education in this province should be used to strengthen and enlarge this college. The results to the Christian community and in building up the Christian church in South China will be much greater by strengthening this school than by attempting to build a medical school. The Commission therefore urges the Christian forces of Kwantung to abandon all thought of erecting a medical school and to concentrate their efforts on strengthening their other educational work.

The problems relating to the Hackett Medical School for women are dealt with in another section.

329. Shanghai.—After a review of the whole situation the

China Medical Commission of the Rockefeller Foundation, in 1914, made this declaration: "Shanghai seems to be after Peking by far the best location for a strong and widely influential medical school."

There seems to be little dissent from this opinion, except that many believe that as a location for a medical school Shanghai is fully equal to Peking. This city, foreign though it is, is the gateway to China. While it is not regarded with the same affection by the Chinese as Peking or Canton, it is, nevertheless, destined to continue to be the leading commercial city of China. It is growing rapidly in population and wealth. It is a center for publication and for organizations of all kinds. It is the terminus of the most important transportation routes of the country, putting it in direct communication with the whole eastern coast and a large part of the interior. It contains a larger population which, by its intelligence, progressiveness and wealth, gives promise of furnishing support for educational work than any other city in China.

Here, moreover, the Christian enterprise has its center to an extent that is true of no other city in China. Here many of the Boards and Missions have their headquarters; more travellers from Christian lands come here than to any other point; here it is possible to gather the alumni of colleges, foreign and Chinese, as nowhere else. Increasingly Shanghai will be the center of the Christian influences for the whole Republic.

Furthermore, Shanghai is beyond any other city the educational center for all Eastern China. Without a school located at this point there will be for all East China, including the coast from Shanghai south, no Christian medical school, unless, indeed, the lack of it in Shanghai should unhappily lead to the establishment of one or more inadequately staffed schools at less advantageous points. This whole area would then fall to other schools, not under Christian influence (there is one such now in Shanghai); students who would otherwise seek a medical education in a Christian school would turn to non-Christian schools; and the tendency would be to develop in this great area a medical profession uninfluenced by

Christian ideals. This would certainly be most disadvantageous both to the Christian community and to the Chinese generally. Such an argument might indeed be put forth in reference to every point at which a medical school now exists and for various other cities. But the exceptional scope of the influence of Shanghai and the practical impossibility of maintaining more than a very small number of Christian medical schools make these considerations, in our judgment, a decisive argument for the development of a strong Christian school here rather than at certain other points.

330. The question of language is a serious one. While there are distinct advantages in giving an education in the vernacular, yet the differences in dialect in this part of China are so great that the various interests can be united only in the use of English. A school at Shanghai teaching in English would serve all.

As we have already pointed out we need sooner or later to complete our system of medical education under Christian auspices. With a strong school in Shanghai the system would reach a point of development which we believe would make unnecessary the establishment of any new school for an indefinite period of time.

331. The importance of a school at Shanghai has been recognized for a long time and various attempts have been made to establish such a school. In 1896 St. John's University opened a school which is still continuing. In 1914 the University of Pennsylvania joined forces with St. John's and since then has been appointing members of the staff. Hampered though it is by lack of sufficient support this school has done a creditable piece of work. About 1910 the Harvard Medical School of China was founded by the alumni of Harvard University, but it continued its work for only a short period. Its discontinuance was most unfortunate, for it gave promise of offering a solution for the problem in Shanghai. For a period of years the missions cooperated in conducting a medical school at Nanking. It was expected that this would become the medical school for East China, but when it was announced that the China Medical Board would prob-

ably establish a medical school in Shanghai the medical school at Nanking was discontinued.

332. Recently the representatives of the institutions and the missions working in East China have been considering a plan of cooperation whereby they would take over the present school of St. John's University and incorporate it in a union enterprise. These representatives have decided to launch this undertaking as soon as it shall receive the official sanction of the missions in China and of the Boards at home, and as soon as the necessary funds can be secured.

333. The Commission has been consulted frequently in this matter. As we have already indicated, we believe that in the near future there should be a medical school under Christian auspices in Shanghai, and we give our cordial approval to such an undertaking. When it is carried into effect the school should be coeducational and adequate facilities provided for the education of women. See Section 338.

But we are constrained to add one word of caution. If the resources of men and money were less limited than they are, we should gladly commend the proposed medical school in Shanghai for immediate development, but we are compelled by force of circumstances to recommend that it should not take precedence over certain other undertakings which we are elsewhere recommending for early development, but take its proper place in the order of priorities. See Section 715. We hope that the time may not be distant when the plans recently made may be carried into effect. Meantime we recommend that as soon as practicable a Union Medical School be organized as an integral part of the proposed Christian University for East China, with a view to its further development when conditions permit. We further recommend that the Boards supporting this school be as far as possible other than those which are contributing to the support of the school at Tsinan.

The plans for the school should include adequate provision for women's education of the character indicated in Section 338. That the plans for the development of the education of women

may not be delayed, separate provision for it should if necessary be made, pending the time when with larger developments of the ultimate plan a fuller measure of coordination may be effected.

IX. *Women's Medical Education*

334. The question of the medical education of women in China has long been a mooted one. There are at present three schools giving education to women alone, two of them under Christian auspices: the North China Union Medical College for Women, established at Peking in 1908, and the Hackett Medical College for Women, established in Canton in 1909. These schools represent the heroic efforts of small groups of women who, in the face of the greatest discouragements, have held on, hoping that they might lay the foundation for the medical training of women of the Orient. They have had to work in small and poorly equipped schools and hospitals and have been greatly handicapped by their inability to secure a sufficient number of competent women doctors to come to China as teachers.

The China Medical Commission made the following comments after their study of the subject: "The schools are hampered from the start by an inability to get a sufficient number of girls with a proper preliminary education. Until the whole standard of education of girls is raised, and until a higher education for women has been developed, the medical schools will be forced to keep their admission requirements low and to struggle with a poorly prepared group of students. It would hardly seem wise to take active steps to foster medical education for women until the underlying educational structure has been considerably strengthened. For the present such women as are peculiarly fitted for the profession might better be sent abroad for a thorough training."

335. Considerable change has taken place in the eight years since this report was prepared, yet the fundamental conditions remain much the same. There are more opportunities now than then for girls to secure a higher education and the number of such girls is increasing steadily. Moreover, a fair percentage of the

girls in college have expressed a desire to take a medical education. But the number of women with a sufficient degree of education who are qualified to take a medical training is still very small. The whole group of women students is not large and, according to present indications, will not be large enough for many years to come. There are only ninety-five women students in all the medical schools of China to-day. In view of these three considerations, it is a question whether the Women's Mission Boards, from whose treasuries the funds to maintain such institutions must largely come, are justified in attempting to support even one separate medical school for women.

Moreover, the experience of the present schools has shown that it is very difficult to secure a sufficient number of competent women physicians in America and England to staff separate schools. All the missions report great difficulty in obtaining a sufficient number of women physicians.

336. It must also be taken into account that Peking, Tsinan, and Changsha have all opened their doors to women on equal terms. The trend toward coeducation is developing rapidly in China, and the former opposition to the education of the two sexes together in professional schools will apparently disappear in the not distant future. When it is recalled that with all our advance in the education of women there is but one medical school for women in England and but one in America, it seems clear that we should proceed with caution in creating such schools in China.

337. The Commission has been highly gratified to learn that since its conference with the representatives of the faculty of the North China Union Medical College for Women a plan has been worked out for the amalgamation of that school with the medical department of the Shantung Christian University. If the Boards give their consent, and there should be no delay in doing so, the school at Tsinan will become coeducational, a proportionate number of women will be added to the teaching staff, a new hospital for women and hostels for women students will be erected. We congratulate the women of the North China College upon this emi-

nently wise solution of their problem, and we urge upon the Boards in America and England their cordial and hearty assent and cooperation in carrying these plans through to completion.

338. In view of these considerations, it is the judgment of the Commission that the important interests of women's medical education can best be conserved, not by the maintenance of separate medical schools for women, but by concentration on securing for women proper opportunities and care at the coeducational schools. Not only would the women students at once receive a better education than can for some time be provided in a separate school, but the funds already in hand or obtainable would make possible the addition of women professors to the faculties of the existing schools, the erection of residences for women students, special hospitals for women, affording suitable clinical facilities for women students, and a travelling fund for students coming from a distance. Tsinan would offer facilities for those who prefer instruction in Mandarin, Peking and Shanghai for those who prefer English.

339. Should this plan for adequate reason be deemed impracticable, the Women's Mission Boards should in our judgment unite their forces, transfer the Hackett Medical School from Canton and establish one first-class school for women in the city of Shanghai. Certainly the Boards could not justify the expenditure of the funds necessary to build more than one school. It would be a clear diversion of mission funds from their best use. If organized, this school in Shanghai should be established in close affiliation with the medical school for men, which should materialize in the near future (Sections 329-333), in order that there may be a saving of large sums of money in the erection of laboratories and hospitals and in the equipment of the same, as well as in the conservation of the life force of the men and women who must make the necessary sacrifices to make these institutions possible. No waste of life or money is justified in this critical hour.

If there is any delay in carrying out the plans for a strong coeducational school in Shanghai (see Section 333), we recommend that the Women's Boards proceed with the establishment of a

school for women in Shanghai, so organized as to become a part of the coeducational institution to be developed at that point.

X. *Schools of Dentistry*

340. The missions have not embarked in the field of dental education to any large extent. They have been too busy with other tasks. There are a limited number of dentists on the staffs of some of the medical schools, but there is only one dental school operated by the missions, so far as we have been able to discover. This is the faculty of dentistry of the West China Union University. It was not strange that the missions at work in that remote province should have desired dentists located among them. The Canadian mission responded to the demand and sent out two dentists. Naturally, these men desired to build up a dental profession in China. They began instruction and laid the foundation for a dental department. This led to the demand for more dentists until there are now four on the staff.

341. We do not criticize the mission for sending an adequate number of dentists to Szechwan to care for the large mission body, but we do seriously question the advisability of attempting to build up a complete dental school when the medical school is so inadequately staffed. It is not yet at all competent to meet the situation. We realize that dentistry and medicine have a close relation, but it would have been wiser in our judgment to build up the medical faculty before attempting to found a dental school. Now that the work is well started and men are on the field, having acquired the language, we cannot advise that the department be closed, but we recommend that no more dentists be added to the faculty until the medical school be thoroughly equipped and we urge other missions not to attempt the foundation of similar departments until we have adequately established our medical schools.

XI. *Summary of Recommendations*

(1) Recognizing the impossibility of furnishing the number of physicians needed in China, and the necessity of meeting the

new demands for the expression of the philanthropic spirit of Christianity, the Christian forces should limit themselves to the maintenance of a very few medical schools which shall set up a high standard of medical education and practice and contribute to the profession men who will by their character and influence maintain its ethical ideals.

(2) All medical schools should be coeducational, with the possible exception of one school for women.

(3) Larger attention should be given to preventive medicine and the training of health officers, and the stronger hospitals should develop educational features, including the training of nurses and public health work.

(4) Schools of Pharmacy and Dentistry should be left to other agencies to develop.

CHAPTER VII

AGRICULTURAL EDUCATION: ITS PLACE IN THE SYSTEM OF CHRISTIAN EDUCATION IN CHINA

I. *Agricultural Work Under Way*

342. Agricultural education began in China at least as early as 1907. At present Canton Christian College maintains a college of agriculture, and the University of Nanking a college of agriculture and forestry; Peking University has organized an agricultural and animal husbandry experiment station and offers college-grade instruction in the same field; Yale-in-China has several courses in forestry.

343. There are three missions giving agricultural work in middle schools; thirteen supporting work for the improvement of crops and animals; thirty-six giving agricultural lectures, short courses, practice work for students; fifty-two maintaining school gardens, and eleven growing seeds, nursery stock or vegetables for sale. The American Presbyterian Mission North has eleven stations doing some type of agricultural work; the Methodist Episcopal six; the Canadian Methodist five. There are in mission service in China at least fifteen foreign agricultural specialists who hold degrees from agricultural colleges; thirteen returned students educated in agriculture; and seven who are graduates of institutions in China—a total of thirty-five men already at work in the agricultural field under the auspices of Christian institutions.[1]

[1] These facts are taken from the manuscript of an article by Professor J. Lossing Buck, of the University of Nanking, prepared for the survey volume of the China Continuation Committee. Probably there are other men and enterprises not listed

II. *Evidences of an Increasing Interest*

344. There is abundant evidence of a rapidly growing interest in agricultural missions in China, many items of which are summarized in the China Mission Year Book for 1919. Perhaps the most striking testimony is a recent resolution, which has been approved by nine of the ten Christian Educational Associations in China, as follows:

"That the Executive Committee of the China Christian Educational Association be empowered to appoint a committee on agricultural education, whose duty it shall be to prepare an 'All-China' program looking toward the introduction of agriculture into our mission schools, through the development of provincial normal training centers for the suitable preparation of teachers."

The committee is at work on a program of increasing the activities in all types and grades of agricultural work. The Committee on Economic and Industrial Problems, of the National Christian Conference of 1922, is including agriculture as an important part of its report.

III. *Shall the Missions Increase Agricultural Work?*

345. Some phases of educational endeavor under Christian management, such as theological education, are universally regarded as germane to the Christian enterprise in China, but the extension of work in agriculture is not yet the accepted policy of all the missions, and it is necessary for the Commission to advise on this point.

The more obvious objections to enlarging the agricultural educational work are that the development of a great industry like agriculture is a public function; that China has already begun a system of agricultural education; that in any event the task is so huge as to be quite beyond the compass of Christian agencies; that the cost of this type of education is prohibitive; that well-trained men are not available for such work in China; and finally,

that it is doubtful whether technical education of any kind is a function of Christian education in China.

346. Some of these objections lie against nearly all aspects of Christian education. The government has already inaugurated nearly all branches of education, and every private educational agency serves China as a supplement to the work of the government. The size of the problem has really nothing to do with our question; for the best argument for Christian education of any sort consists in the uniqueness of quality, emphasis and outlook.

While the costs of agricultural education are high, there is ground for believing that its development will make an unusually strong appeal to persons and special groups not yet enlisted to aid education in China. The able men already in the field, and the newly aroused interest in agricultural missions at home, seem to promise adequate personnel. Whether agriculture is as valid as teacher-training for example, as a field of education, depends upon the point of view as to the task of Christian education in China. All education may be wholly Christian in purpose, and one of the duties of Christian institutions is to demonstrate that principle. Moreover it must be understood that agricultural education, defined in a broad way, is far more than technical in content and application; it is essentially humanitarian, and may be fully Christian.

IV. *Agricultural Education and the Chinese Church*

347. But positive argument for including agriculture in the plans for Christian education in China is found in the vital connection between the growth and power of the Christian church, and the function and possibilities of agricultural education. It is estimated that six per cent of the people of China live in cities of 50,000 population and over, and a similar proportion in towns of from 10,000 to 50,000 population. Probably three-quarters of China's 400,000,000 people live in villages and hamlets containing from 2,500 people down to three or four families. It is believed

that 80 per cent of the Chinese have direct economic contact with the soil and may be classed as farmers. It has also been estimated that there are not less than one hundred thousand villages, each of which with its group of perhaps ten hamlets tributary to it, offers a center for a possible Christian church. It is evident that the ambition to compass the Christian occupation of China depends for its realization upon the ability of the church to reach these rural masses, living in perhaps one hundred thousand villages and one million neighborhoods or hamlets. Chinese civilization is deeply rooted in these small but distinct and wholly democratic social groupings. The Chinese church even now is recruiting its workers from country-bred folk. The church cannot possess China unless she secures the allegiance of rural China.

348. The Chinese church must be self-sustaining financially, but the masses of village people are fearfully poor, constantly on the margin of life, with practically no surplus. The missions have a concern nothing less than vital in the permanent economic improvement of Chinese farming and farmers.

It would seem therefore as if the Christian enterprise in China, purely as a matter of church statesmanship, or of interest in church development, would be compelled to encourage a widespread effort to educate the farm people.

V. *The Farm Villages and the Kingdom*

349. There is another justification for pressing agricultural education. Many who are wholly loyal to the idea of securing a strong Christian church in China, believe profoundly that the church is not an end in itself, but is to be the servant of a better China. An article in a recent number of *The Chinese Recorder,* by Tai Ping Heng, puts this point of view forcefully:

"It is widely accepted that the task of the Christian church is two-fold, the Christianization of China and Sinization of Christianity. Neither of them can be accomplished if the villages are left out of consideration. Of real social control the villages are the source."

350. All experience goes to emphasize the fundamental need of Christianizing local groups. The greater Christian community is made up of a multitude of small Christian groups. In China the farm villages are true social units, the very tissue of Chinese civilization. If this civilization is to be dominated by and permeated with the principles of Christianity, these rural groups, these farm villages, are to be made miniature kingdoms of God. But the specifications of the kingdom are that it must be economically sound and effective; intelligent in its manhood and citizenship; socially clean, wholesome and solid; suffused with the religious spirit; motivated by Christian ideals. Now education is fundamental in this process of kingdom building, an education that is as inclusive in scope as all the needs of the people, as broad as the rural problem. A system of agricultural education therefore, ministering to the technical, the economic, and the social needs of the farm villages and hamlets of China is essential to the development of a truly Christian rural civilization within her borders.

VI. *The Task of Agricultural Education*

351. The main purposes of a system of education that meets the needs of a farming people are at least these:

a. To give a minimum schooling to the children of the countryside reasonably commensurate in both amount and quality with that given to the children of the cities, and adapted to the special needs of the rural groups.

b. To train leaders of all ranks, competent and willing to help in solving the problems of the farm folk.

c. To gain by research and experiment that knowledge of facts and principles that is necessary to an intelligent approach to those problems.

d. To educate adult farmers in modern farm practices, cooperative association, betterment of living conditions, and useful citizenship.

VII. *What is the Rural Problem in China?*

352. It is impossible to visualize the task, or to plan wisely for a system of agricultural education, without at least a cursory review of the problems involved in a reconstructed agriculture and country life in China. Even a mere index or list of problems, which is all that can be given in this report, will serve to suggest the breadth of plan, the generosity of intellectual interest, and the social sympathy required to meet the need.

The farmers of China are wonderfully skilled in many ways, and secure amazing results. The persistence of Chinese civilization undiminished for forty centuries has been due in part to the success of her farmers in growing food and in maintaining soil fertility over great areas. But serious limitations characterize China's farming and many difficulties arise with which the farmers are unable to cope. For example, the farmers are not improving the types of cultivated plants by seed selection. The potential gains of this one reform are beyond calculation. The following list suggests the presence of many similar problems:

a. *Agricultural land.*—Land tenure, small and scattered holdings and widespread tenantry; evils of landlordism; great acreage of lands unused for production of food or textiles.

b. *Labor efficiency.*—Surplus of labor, supremacy of hand labor; ineffective labor; small labor income; low standards of living; restricted diet; poor sanitation; dominance of superstitions as affecting farm practice; serious prevalence of theft and of menacing secret societies; costly customs.

c. *Possible improvements in production.*—In some areas the maintenance of soil fertility is a serious matter; bettering farm practice; improving plants and animals; developing animal husbandry.

d. *Economic conditions.*—Poor transportation facilities; absence of cooperation in buying, selling, credit, and the like, with consequent injustice to producers; high rates of interest; absence of insurance; likin and other forms of unjust taxation.

e. *Social life.*—Family life; schools; health; recreation; local government; isolation.

f. *Control of physical conditions.*—Flood prevention; reforestation; irrigation and drainage; power development.

g. *Agriculture and national life.*—Famine prevention; relation of population to food supply; the factory system and the food supply; village and home industries; transportation and the food supply; land development and colonization; agriculture in relation to industry, commerce, and banking; Chinese agriculture and world agriculture and industry; the farmers and political development; legislation and agriculture; the organization of agriculture; need for statesmanship and leadership in rural affairs.

VIII. *A Programme of Education in Agriculture under the Auspices of Christian Institutions*

353. *The village school.*—The village school is the most important single item in an adequate educational system for the rural people of China. And while the consideration of the work of this school belongs to another section of this report (see Chapter on Elementary Education) the basic character of the problem involved demands emphasis because of its bearing upon agricultural development. For it seems imperative that the Christian forces shall maintain a sufficient number of village schools to demonstrate what is the best sort of education for the farm children, to train intelligent leadership in the village life, to send on to the middle schools and colleges those children that can profit by more advanced schooling, and to serve in general as allies to the church in the development of the villages under Christian ideals. The Christian village school should help China to answer such questions as these: can the village school be made as good a school as the city school of the same grade? can it become a true educational and social center for the community? can its teacher be a real leader and guide of the people? can we confidently look forward to an effective and widespread system of education for

the rural population of China, comprising three-fourths of its millions?

354. *Agricultural education specifically.*—The dictum that neither the missions nor the Chinese Christian church can educate China applies with special force in the field of agricultural education. But for reasons already indicated, we recommend that an effort be made to develop as rapidly as possible a modest but model system of agricultural education under Christian auspices; that the generally accepted tasks of agricultural institutions, teaching, investigation, and extension, be included in the plans; and that every possible effort be made to cooperate with publicly supported agencies of agricultural education and development.

355. *Standard development for each area.*—In this system we would consider six geographical areas: North China, East China, South China, West China, Central China, and Fukien, and would recommend the following standard development for each area. In each region we would recommend a group of institutions, closely knit into a cooperating system, and all the areas joined into an all-China system. The institution in each area would be:

a. A college of agriculture, which would carry on investigations, and be the center for extension service in the area. Such an institution can probably be maintained at present only in South China, East China, and North China.

b. A middle school of agriculture, preferably not connected with the college and probably developed out of an existing middle school, covering the new senior middle school grades.

c. One good agricultural vocational school in each province, with a course of one year at the outset. This school should be of as high grade as will reach youth who will become working farmers. An effort should be made to have it cover the first year or two of the new junior middle school grades.

d. Each mission should, as an experiment or demonstration, and in at least one elementary school in a distinctively farming village, aim to provide definite vocational agricultural work, to begin at whatever grade or age seems necessary in order to

keep the boys in school for at least one year of training for life-work.

356. *The Agricultural College.*—It is assumed that the agricultural work in the Canton Christian College and in the University of Nanking will be continued and enlarged. Peking University is making only a beginning in agriculture, but is justified in this step because it can serve a vast territory lying at a great distance from Nanking, an area wholly distinct in its physical features and agricultural character from those of any other part of China. If, however, the larger part of the financial support for this work in Peking, including salaries of foreign staff, could be contributed by Chinese, very great advantages, too obvious to detail, would ensue. The province of Szechwan is in itself an empire, the bulk of its population farmers, and it would seem inevitable that this dominant interest of the people should be recognized; but it might be wise to build a first class middle school of agriculture before attempting work of college grade. Central China presents a problem to be reserved for discussion in a subsequent paragraph. One school of forestry will suffice for all China.

357. The Agricultural College should attempt to train specialists or experts. The particular occupations for which men will be prepared must depend somewhat upon real demand, the actual opportunities for work; and will eventually include all the various aspects of the rural problem. Men are now needed as teachers, investigators, extension workers, and administrators. The college can cooperate to some extent with normal schools and departments, and theological schools and departments respectively, in training teachers and preachers who will seek service where knowledge of the farm problem is an important part of their equipment. The Agricultural College under Christian auspices should send forth real leaders competent to solve rural problems thoroughly Christian in spirit and outlook. It should guard the curriculum against narrowness, both by requiring courses in citizenship and literature, and by emphasizing the wide ranges of natural science, philosophy, history, and social science, that underlie and permeate the subject of agriculture and the problems connected with it.

358. *Investigation.*—Little progress can be made in agricultural teaching in China, unless the results of investigation and experiment are available. It is quite out of the question for the Christian agricultural colleges to cover in their research the whole rural problem, but it is essential that they carry on work in a few fundamental lines, and cooperate with government agencies in a common endeavor to discover the science that must underlie practice. Only so can improvement in agricultural affairs result.

It must be understood that while the social or human welfare results are the great aim of Christian schools, technical and economic gains must be the foundation for permanent social progress. Hence research in both the scientific and social realms is necessary.

359. *The extension service.*—No agricultural college does its work properly that fails to carry a suggestive and authoritative message to the farmer. The Christian agricultural colleges can hardly hope to reach the great masses of Chinese farmers, but they have no better service to render than to demonstrate successfully how the farmer, with his tiny farm, his utter lack of education, his narrow horizons, his reliance upon superstitutions, can be inspired to faith in applied science and to hope for a fuller life, economically and socially. Lectures, demonstrations, testing stations or farms, travelling exhibits, motion pictures, charts, bulletins, placards, must all be used in the effort to stir the farmers to better things.

Market days, idle periods, especially in the winter months, will of course be taken advantage of in extension work. Whenever possible agricultural students should be used as helpers in this work, in order both to enlarge the working force and to give students a love for and practice in social service of this sort. All that is said about reaching the farmers applies with equal force to the women and to the boys and girls of the country.

360. *The Middle School of Agriculture.*—For some time to come it is probable that few graduates of middle schools will find employment on farms, but already there is a call for their services as assistants to experts, especially in extension teaching. More-

over there is little hope for the Christian occupation of rural China unless both preachers and teachers especially trained for the task can be sent to serve the farm villages. One of the largest contributions of the Christian agricultural middle school, for the immediate future, is through its function either as a specialized type of normal and theological school, or as an auxiliary to these two training institutions, to prepare rural teachers and preachers.

It is impossible for the Commission to go into detail concerning the precise character of the work to be offered in this agricultural middle school. But the wonderful history and remarkable achievements of Hampton Institute, as well as the religious quality of its leadership and purpose, at once suggest its value as a model for China, just as it has served as an inspiring guide to industrial education in all parts of the United States and even in Europe. The emphasis upon the practical arts, character development through work, religious appeal as guide both to self-development and to social service, sympathy with the common people, would all commend themselves to the Chinese. Hampton stresses both teacher-training and preacher-training for those going to rural fields. It includes trades as well as agriculture. It would seem as if Central China is probably the best area for the first extensive enterprise of precisely this type, presumably near the Wu Han cities. Here it might well be a substitute for a college of agriculture. If the Shantung institutions are to stress the preparation of teachers and preachers for country work, there again the agricultural middle school idea might be utilized. So also in Szechwan, as a beginning of this type of work, an institution of essentially middle school grade is suggested, though it might at first cover only the junior middle school period. The same probably holds for Fukien.

These recommendations relative to middle schools do not at all contravene the plan for provincial agricultural training centers, projected not long ago by some educational leaders in China, if funds for the larger project can be obtained. It is suggested moreover that the People's High School of Denmark offers inspiring suggestions to the Christian forces in rural China.

361. *Schools for prospective farmers.*—The schools recommended in Section 355 c, d, are of two grades, the first to be as advanced as possible and still turn out working farmers; the second, to seek to reach the mass of boys who leave school prematurely, with something that will help them vocationally. The first grade of school will probably cover the former higher primary years. The second grade of work will probably take the form of elementary courses in agriculture. The aim of these courses is to educate boys to become successful farmers and Christian leaders in the farm villages. Ideally, the specialized vocational work would follow the first four years of the elementary school. But to be effective, vocational work of this grade must reach the boys at a point early enough to keep them in school. If the cost seems to make it impossible to maintain full time vocational courses of elementary grade, several of these schools, cooperating with each other and with the colleges, could be served with a travelling agricultural teacher who would spend a day each in the schools of several villages. The types of farming prevailing in the neighborhood will govern the technical side of the courses in both grades of this farmers' school. There should be much farm practice, free use of projects, and the work should, in every way, be adapted to practical ends and needs. But so far as feasible the pupils should be led into the economic, social, and public problems which the farmers of China must face.

362. Schools of both grades should serve as community centers for the survey of conditions and dissemination of information. They must become vital factors in village reconstruction, real leaders toward a new day for the farmers of the regions they serve. They could also offer short courses of a type that would attract the youth out of school and the younger adults. Home and village industries are so closely linked with farming in China, that the need for including industrial with agricultural work is apparent. Careful study should be given to the value and possibilities of different types of these industries, how they can be improved, and how they can be effectively taught to those to whom they can be of help.

363. *Education of girls and women.*—It is assumed that in those regions where women participate in farming, all grades of work offered for boys and men in agriculture will be offered to girls and women as rapidly as needed. It is of course desirable that the education of the girls of the farm villages shall be stimulated in every possible way. In addition to facilities for general education, the system of rural education should fully recognize home-making and home industries.

364. *Community schools.*—It is desirable to try to get the whole community together to consider their common problems. Sometimes this can be done on market days. But, recalling that the original Sunday-school was a school held on Sunday but designed to teach people to read, an experienced missionary educator in China has made a suggestion that, while advanced with some hesitation, seems worthy of full discussion: "Is it not possible to use Sunday in the farm village for community schools and lay before the villagers, old and young, the program for a better community?" This program would include practical helps for better farming, suggestions for health and comfort, methods of village cooperation for common ends, and the teaching of Jesus as it applies to personal character and social relationship. In other words, the specifications of the kingdom could be set before the villagers by teacher and by preacher, who could thus indicate the practical character of religion, and at the same time emphasize the ideal elements in social progress and human relationships. Students in the schools could help better on Sunday than on any other day. It requires little imagination to see the possibilities of the plan, provided the schools have personnel to spare for a very arduous and delicate service. The suggestion should be developed into a plan and given a fair trial.

365. *Agricultural materials in general subjects.*—It is believed that the subject of agriculture, properly defined, organized, and taught, can contribute a most significant element to the teaching in all grades of education in China, from elementary to the college. Especially in village schools it is important as a phase of education from environment. For example, the largest part of

geography and nature study should be the study of agriculture even in urban schools. These studies would, if properly taught, consist for the most part of information about the life of the people, their environment and occupations, and therefore rural life and environment and occupations should constitute the largest part of these studies. It has been proved beyond doubt that agricultural material may be correlated with the conventional subjects in a way to make these subjects far more effective than they had ever been before. Agricultural material offers rare opportunity for training in observation, in accuracy of statement, in obedience to natural law, in alertness to and appreciation of environment; and the manual work connected with it would be of inestimable value in keeping the student from false views of the character and purpose of education.

366. *Exchange of teachers and others.*—It is highly desirable that plans be worked out for the exchange of agricultural lecturers between China and other countries, for travelling fellowships for students, and even for the international visitation of farmers. The enlistment and training of agricultural missionaries should be given especial attention by the Mission Boards.

367. *A Council of Agricultural Education.*—The various agricultural colleges in China should cooperate closely in all matters; in research especially. There should be similar cooperation between each college and the middle schools and elementary schools in its area. As a means of securing constant and full cooperation it would be well to have a permanent agricultural committee or council of the China Christian Education Association, with representation from all types and grades of work, which should serve as a clearing-house for discussing common problems and thus securing a system of agricultural education under Christian auspices. It should make the budget for the entire system of agricultural work in China. A journal of agricultural education would be of great value and could be published by the Council. The Council could arrange for the translation of foreign books, and for the compilation of Chinese literature on the subject of agriculture. It could serve to correlate the research work in the eco-

nomic and social fields, as between the urban and the rural aspects.

368. *Cooperation with the government.*—It is the clear duty of the government to support agricultural education. For years to come, however, the Christian system of agricultural education need not duplicate the government work, so huge is the task, provided reasonable care be taken to avoid overlapping. It is somewhat doubtful if cooperation in teaching is feasible, but in research and extension service the problem of coordinating work should be an easy one to solve: in research, by cooperative projects; in extension, by division of geographical areas of service. Every effort should be made by the Christian agricultural agencies to secure genuine cooperation with government institutions and associations.

IX. *The Main Objectives of the Agricultural Enterprise*

369. Every teacher and administrator, every institution of every grade, every program and project connected with this system of agricultural education under Christian auspices, should be related to the three following inclusive objectives of the whole enterprise.

a. The complete development of the Chinese farm village. There should be inaugurated a "best village" movement, with a practical working program for better farm practice, better cooperation in farm business, and better communities in which to live. This movement should be essentially Chinese and so far as possible essentially Christian.

b. A comprehensive all-China program for the improvement of Chinese agriculture and country life, sensitive to world relationships, generous in its scope and practical in its effort. The cooperation of business men and indeed a large measure of leadership on their part should be secured. The program should be as broad as the rural problem.

c. The training of a Christian leadership for these two main ends, village reconstruction and an aggressive national agricultural movement, so that in village work as well as in larger

affairs there may soon be found a host of trained farmers, teachers, preachers, scientific specialists, administrators, burning with a passion for redeeming rural China in body, mind, and soul, and unitedly determined to do all in their power to produce in China a Christian rural civilization.

X. *Summary of Recommendations*

(1) That agricultural education be given an important place in the system of Christian education in China.

(2) That the village school be recognized as needing especial attention, because of its vital relationship to the major part of Chinese population, and the peculiar difficulties that surround its work.

(3) That agricultural work of college grade be provided in three institutions; of middle school grade (senior) in five; of middle school grade (junior)in each province; of elementary grade, one in each mission.

(4) That both research and extension teaching be pressed as rapidly as funds will permit.

(5) That a Council of Agricultural Education be formed.

(6) That cooperation with the government be undertaken wherever possible.

(7) That a "best village" movement be developed.

CHAPTER VIII

EDUCATION IN THE SOCIAL APPLICATION OF CHRISTIANITY

I. *Introduction*

370. The Conference on Christian Ethics, Economics and Citizenship now at work in Great Britain is one of many signs that the churches of the West are beginning to make a systematic effort to think out the applications of Christianity to the economic, social, and political aspects of national life, and also to international relations. It is freely acknowledged that neglect of this task during the critical period which followed the industrial revolution has been one of the deeper causes underlying the Great War and all the industrial strife, social bitterness, and class hatreds which in the aggregate constitute no less a tragedy. If there is one lesson more than another which the young Christian church of China may learn from western experience it is that it should from the outset bring all its forces to bear upon the great economic and social problems which are going to confront China. The very presentation of Christianity must be conditioned by the fact that China is entering on the first stages of a great industrial transformation. The answer to the question whether industrialism is going to prove a blessing or a curse to China may turn largely on the activity of the Christian community. If the church rules these problems outside her province it is difficult to believe that the Chinese, essentially pragmatic in their judgment of ideas and institutions, will as a people be attracted by the Christian message. On the other hand, all, whether Chinese or foreigners, who value the things of the spirit and who foresee the terrible

menace to humanity involved in a purely materialistic development of China's vast resources, are waiting for a definite lead. To make Christianity the master-force of Chinese national life the church must prepare herself to give that lead without delay.

371. But these economic, social, and political problems are as difficult and complex as they are grave and pressing. The conditions at present existing represent partly the cumulative results of the working of certain deeply-rooted Chinese social ideas and customs over a long period, partly the incipient effects of the recent impact on China of western commerce and industry. Any understanding of these problems with a view to their solution must involve the most careful study of the interplay of different factors. The Christian community of China can hope to approach its task only through the medium of education, and there is perhaps no part of the Christian enterprise which more emphatically demands an adequate educational machinery to make it possible of accomplishment.

372. The essential conditions of success in the task would seem to be:

a. The systematic development of a Christian public opinion, leading to the formulation and wide diffusion of a Christian ethic on vital economic, social, and political issues.

b. The careful organization of economic and sociological research that will provide the data necessary for this Christian ethic to find expression in a concrete and constructive policy of economic and social reform (e.g., in factory organization, employment of women, child labor).

c. The training of Christian leaders for those professions or services, both public and private, which exert the greatest influence on public opinion or most materially affect the evolution of the nation's social, industrial, and political life. Among these professions we include the following: teaching in all grades of schools, in the universities, and in all forms of extension work, social and welfare work of all kinds, journalism, the law, business administration, the consular service, politics.

The question must, therefore, be asked, to what extent

is the Christian system of education contributing to these three essential functions of the Christian church, and what changes and development are needed to make this contribution more effective?

II. *The Elements of the Problem*

373. *Review of present situation.*—That there is an increasing tendency among all groups of Christian workers to relate Christian teaching more definitely and explicitly to the conditions of modern Chinese life, is hardly open to question. An outstanding example is the rapid growth and increasing influence of the many social activities of the Young Men's Christian Association and the Young Women's Christian Association. But the tendency is almost equally marked among the missionaries and their Chinese colleagues, whether their work is primarily evangelistic or educational. City evangelists are establishing centres at strategic points for the presentation of Christianity as a social as well as a personal gospel, with a message for all who are beginning to feel an interest in public events; and some rural evangelists are being equipped with sufficient agricultural knowledge to enable them to understand the economic problems of the village.

The majority of educational missionaries are showing a keen desire to use the school as a means of producing good citizens as well as good Christians, and are teaching that the first is really involved in the second. The appeal for social service is being strongly pressed through both secular and religious instruction. It is evident too that the students, taken as a whole, are responding to this stimulus, and that many of them feel keenly the responsibility which rests upon them for using their educational advantages to promote public welfare. This is shown especially by the innumerable instances of students devoting a considerable part of their leisure to conducting "people's schools," as day schools, night schools, or vacation schools.

It should also be noted that in some cases important experiments are being made in training boys directly for citizenship in a political democracy, by carefully fostering the same forms

of self-government which it is hoped to introduce into the national life.

Other instances could be adduced of the thought and energy which are being put into the work of creating in the student class both the desire and the capacity to serve their country. But when the utmost recognition has been made of this devoted effort, it must frankly be said that the essential conditions of success for the achievement of the task are far from being satisfied. In particular there is as yet comparatively little systematic effort to build up a Christian public opinion on economic, social, and political issues, and there is hardly more than a beginning of definite investigation of economic and social conditions. Some of the reasons for the present position may be analyzed as a prelude to definite suggestions for its improvement.

374. *The training of Christian public opinion on economic, social, and political questions.*—It is clear that this must be mainly achieved through (1) the schools, especially the middle schools, and colleges, and (2) adult education. The latter is of great potential importance in relation to the subject under discussion, but it is at present only in the most rudimentary stage of development. The special section of the Report dealing with it should be read in connection with the succeeding paragraphs. See Part III, Chapter XI, Sections 409ff.

In the schools and colleges specific training for citizenship must be given, chiefly through the medium of the social sciences, illumined whether directly or indirectly by the principles of ethics and religion. They may be said to comprise in the middle schools, history, human geography and civics, and in the colleges these same subjects together with economics, political science, law, and sociology. There is probably no country in the world where these subjects deserve a more honorable and important place in the scheme of education than in China. But several circumstances combine to make their teaching both insufficient and ineffective, especially in the middle schools.

a. The fact that these subjects have only recently become scientific in the West and that their treatment in the classical sys-

tem of Chinese education is not adapted to the altered conditions of modern life.

b. The relatively small amount of time allotted to the teaching of history and geography, owing to the heavy claims of English, Chinese, science, and mathematics on the time-table.

c. The frequent use of English as the medium of instruction for these subjects in the higher classes. However strong may be the arguments for teaching them in English under existing conditions, the fact remains that the great majority of boys and girls cannot fully appreciate subject-matter which calls for serious thought when it is conveyed in a language other than their own. Much of their energy is necessarily absorbed in the effort to understand the language, instead of being wholly devoted to the real significance and meaning of the ideas or information which the language is intended to convey. What are intended to be lessons in history tend to become lessons in English.

d. The lamentable want of text-books and larger works in history and geography, whether written in English or Chinese, suitable to the needs of boys and girls who are going to be citizens of China under twentieth century conditions.

e. Lack of training, on the part of the majority of teachers of these subjects, in the art of treating history and geography in such a way as to make them bear effectively on the interpretation of the life of modern China, its social and economic problems and its world relationships. In particular the conception of geography, which has so vitalized its study in many western countries, as the subject in which the student may view the whole problem of collective living in relation to given environmental conditions and through which he can foresee the probable lines of economic and social development in different types of regions, is very imperfectly appreciated. In the syllabus of at least one Christian educational association, while history is treated as a general subject, geography is grouped with physics under the natural sciences, thus losing its essential significance as the meeting-point of, or link between, the sciences of nature and the humanities.

375. *Economic and sociological research.*—In no field of the

Christian educational system has research as yet played a large part. But in comparison with the efforts made to promote and maintain it in either medicine and surgery or in applied science, the claim of economic and social investigation has been almost ignored. The Peking Union Medical College in the sphere of medicine, and the Agricultural Department of Nanking University in the sphere of applied science, have no counterpart in the sphere of sociology. There are welcome signs of individual activity in this direction in one or two university departments of economics or sociology. But in relation to the magnitude of the issues at stake, the field of sociological research in China is almost untouched. The reason of its neglect cannot be mainly the expense involved. In comparison with the equipment required for the building and endowment of a first-class medical school or of almost any branch of applied science, the cost of an effective and fruitful scheme of economic and social investigation is small. It demands a limited number of highly-trained men to direct it and a great deal of devoted labor and voluntary cooperative effort to prosecute it, but comparatively little technical apparatus. Probably all that is needed to bring it into existence is a full realization by those responsible for the Christian system of education of how fundamentally important it is to the cause of Christianity in China. If the recent history of western Europe and America teaches us anything, it is that the application of Christianity to the sphere of industrial and social healing is every whit as important as its application to the sphere of physical healing. But no remedial treatment can be suggested which is not based on as careful a diagnosis of social tendencies and diseases as that which the doctor makes of the ills which affect the human organism.

III. *Proposals*

It is not suggested that all the proposals which follow can be immediately carried out. They are intended to indicate the lines along which the Christian educational forces can gradually be brought to bear on the problems outlined above.

376. *More effective teaching of the social sciences.*—

a. This must depend largely upon the lead given to the middle schools by the colleges. An urgent task for the university departments of history, geography, economics, and sociology is cooperation in working out a synthetic treatment of the material involved in these closely related subjects, with the special object of elucidating the conditions of life and the problems of modern China.[1]

b. In particular it may be urged that the greatly increased fruitfulness of the teaching of geography in many western countries has been mainly the result of the development of university departments emphasizing human as well as physical geography and keeping in as close touch with history and economics as with the natural sciences.

c. All the departments named above must be sufficiently well-staffed to allow not only of good teaching but of the production of a literature in history, geography, and applied economics suitable to the needs of Far Eastern students.

The establishment of a few (post-)graduate fellowships would go far to achieve this end. It is strongly recommended that a few picked (post-)graduate students be sent to universities in Europe or America having strong departments in these subjects, with the specific object of applying the methods of technique which they can there acquire to the task of sifting and interpreting Far Eastern material. They should be selected not only for their special aptitudes in these particular lines of study, but also for their potential capacity to influence the student class by their writings and teaching.

d. Within each higher educational area at least one institution should pay special attention to the training of teachers of history and geography for middle schools.

[1]As an outstanding example of the value of synthetic work of this kind we may refer to Prof. J. Cvijić, "La Péninsule Balkanique" (Paris, 1918), a combination of geographical, historical and economic research which results in a wonderfully vivid and definite picture of modern Balkan problems and the factors in their solution.

e. A special course should be provided for students in the final year of the middle school dealing specifically with the problems of modern China, utilizing the ideas and the data obtained from the study of history and geography, and bringing to bear upon them the principles of ethics and religion.

377. *Organized research into social and economic conditions and problems of modern China.*—The work contemplated under this head demands a different approach from that of the more academic studies discussed in preceding paragraphs. That it may bear directly upon the solution of the economic and social problems now facing or certain to face China, this research must involve the closest cooperation of academic workers with those more directly in touch with the every-day life of the people. Otherwise such work tends to be either too theoretical and academic to be of much practical value, or too unscientific to form a basis for a coherent programme of social reform. Fortunately the Christian system of education is already in close touch with practical workers in the field, and it should not be difficult to forge the links in the chain.

a. It is highly desirable to formulate a comprehensive programme of the problems to be investigated, through a national committee representative of all the main agencies capable of taking part in the work. This committee should map out the field as a whole, and in particular determine the major problems to the elucidation of which the study of minor and more specific problems should contribute. Probably one of the most important of these major problems is indicated by the question, What is going to be the interaction between agriculture, craftsmanship, and industry resulting from the economic development of Chinese resources on western lines? That the introduction of industrialism has profound and far-reaching effects on the relationship between different economic and social groups, on class differentiation, and indeed on the whole structure of society is evidenced not alone by the economic history of Western Europe and America. An important piece of recent investigation has shown that the coming of industrialism to India is affecting the economic character of village

life in purely rural districts. It is therefore suggested that a special effort be made to coordinate rural and urban sociological work in order to reach the most important conclusions as to new tendencies in the economic and social life of China.

b. Profoundly impressed by the magnitude of the issues involved, the Commission recommends that as early as possible the investigation of the larger questions be assigned to a central Institute of Economic and Social Research developed as a school of (post-)graduate study in connection with university departments of economics and sociology. This Institute should be recognized as the clearing-house for all information collected in the course of local investigations in any part of the field covered by Christian education, on such questions as the following: (1) the economic position and prospects of handicrafts of different kinds as affected by the introduction of machinery, factory organization and other new elements; (2) changes in the character of land tenure in progress in China and the social consequences involved; (3) experiments in industrial cooperation and in factory organization; (4) redistribution of population in relation to industrial and agricultural development; (5) the causes of famines and the economics of famine relief.

The Commission believes that the establishment of this Institute, staffed by Christian men with expert economic training, would lead to the accumulation and interpretation of sociological material invaluable for and probably indispensable to any far-reaching scheme of social reconstruction.

c. Investigation and elucidation of the larger issues must, however, presuppose detailed local surveys and studies. The methods of Regional Survey worked out in western Europe and America would undoubtedly yield most valuable results in China, as an important experiment made in Peking already shows. ("Peking. A Social Survey," by S. D. Gamble and J. S. Burgess.) It is strongly urged that all survey work of this kind in large centres, such as Shanghai and Peking, be undertaken by the university departments concerned, working in close cooperation with the Young Men's and Young Women's Christian Associations,

and with all other groups interested in social progress, such as the recently formed Industrial Fellowship in Shanghai. There should be in each centre a local committee of social investigation and social service, keeping these different groups of workers in constant touch with each other.

The precise relationship of the universities to the Christian Associations in the scheme must no doubt depend upon local conditions, but it is clear that their functions would be distinct and complementary. It should be the province of the university departments to provide high-grade training in the principles of sociological science and in the methods of research, to supervise and direct the general plan of investigation, and to study and interpret the data collected. It would be the part of the Young Men's Christian Association and Young Women's Christian Association, to open up the necessary avenues of work, to establish contact with merchants, employers and others who could facilitate the investigation, to enroll volunteer workers and to give publicity to the results obtained, by exhibitions, demonstrations, and lectures held on their premises.

As soon as possible there should be established in the heart of the industrial districts such as Yangtszepoo, (Shanghai), and in Tangshan (which best focus the new forces at work in China), settlements of the type of Toynbee Hall, London. The immense value of these settlements in the industrial districts of the West is well known. They have probably rendered more service to the cause of industrial and social betterment than any other single agency. Their functions would be three-fold:

(1) They are the best possible laboratories for direct social investigation, especially if they are under the care of a warden who is himself a well-trained sociologist.

(2) They can be made centres of adult education and the headquarters of all movements which exist to humanize the conditions of life in congested districts.

(3) They provide the means by which university students and others can be brought into direct contact with the life and essential needs of labor. Thus they do something to mitigate

that evil segregation of classes which is, so often, one of the worst results of industrialism.

The Commission expresses the hope that settlements of this kind will represent the joint effort of all the missionary bodies and all the churches at work in the district. There is no aspect of Christian work which calls more for union or in which there is less excuse for the absence of union than in the attempt to work out the social expressions of Christianity.

CHAPTER IX

EDUCATION IN LAW AND POLITICAL SCIENCE

I. *Law*

378. In considering the possibility of bringing the field of law within the scope of Christian education in China, we may well glance for a moment at some outstanding characteristics of Chinese law. We discover at once a vast difference between the legal system and procedure in China and that in Europe and America. Outside of port cities and other places where there is legal contact between the Chinese and foreigners, there is not much reliance upon law as a westerner conceives law. Opinion in China holds the family responsible in considerable part for the conduct of its members. In Chinese thought there is nothing irrational in punishing a family for the wrong-doing of one of its members. There does not seem to be any thought of a mystic bond making the members of the family parts of one another, when a community proceeds to such punishment. The assumption is the very plain and practical one that the family is responsible for keeping its separate members from wrong courses.

379. Another body of legal procedure which is really extra-legal is that of the craft and merchant guilds. In China these guilds have a standing which no city or provincial or national authority would for a moment think of questioning. In all matters dealing with violations of rules governing trade or the manufacture of goods, the guild seems to be the final authority. Even if a guild should decree and carry out a death penalty, what we would call the state would not be likely to raise serious question.

Village procedure does not seem closely to follow the formal code. If the offense does not lie strictly within the scope of family authority, or if it is not a guild problem, the village takes note of it through the agency of the elders. These elders, following out an essentially patriarchial custom, assess the blame and penalty according to informal standards which have really grown out of the precedents of generations. We are speaking of actual legal procedure. China has had for centuries most elaborate codified legal systems of remarkable acumen. For example no system of law draws out more clearly the fact that the guilt of murder depends on the intention of the wrongdoer than does the Chinese. But the Chinese formal penalties are so extreme that in practice the emphasis is upon informal procedure, avoiding the courts as far as possible.

380. We are not sure that this Chinese custom of legal procedure, which recognizes so slightly the formal codified system, can be substantially disturbed to advantage. Some of the foremost students of law in Europe and America to-day are raising the question whether law in western lands is not becoming over-centralized in the state and over-codified. Earnest political thinkers are asking whether it would not be better to have some actions now punishable by formal state law taken notice of by trade or professional associations. And everywhere there is increasing emphasis on the wisdom of settling cases out of court.

381. Even if China's way of settling cases which in other countries would go to law courts be not disturbed, there is, however, the greatest need for the Christian missionaries to bring more and more of the spirit of Christ into the settlement of disputes by families and guilds and villages, and by the constituted Chinese authorities, where these are resorted to. Especially do we urge that in all such matters the progress of Christianity shall show itself in more and more stress on the rights of the individual. The distinctive mark of the Christian religion is not merely the idea of God but the idea of the worth of the individual as a human being. Admitting as we all must that the survival of China is in large part due to her age-long emphasis on the group, we must

urge that after all the test of the worth of a group after it survives is the dignity and worth attaching to the individual.

382. Some Chinese students go to America and England to be trained for the practice of law in American and English courts in Shanghai. It has come to our attention that some such lawyers are setting a high standard of professional efficiency. And we call attention also to the fact that there is in Shanghai what is known as the Mixed Court, in which a foreign assessor sits on the same bench with the Chinese magistrate. Such a mixed court gives, of course, unusual opportunity for both Chinese and foreigners to learn the strong and weak points of both Chinese and foreign legal procedure.

383. The change in the status of China from a monarchy to a republic, her increasing intimacy with foreign nations, and the introduction of western industrialism, will no doubt lead soon to a greater emphasis on written law. The relations to foreign nations will necessarily have to take the form of written enactment. Whether extra-territoriality is abandoned or not, we are quite confident that the increasing contact of China with foreign nations will lead to an enlargement of the sphere of written law, and we expect that the solidification of the republican form of government will work in the same direction. It is usually the case, when a nation makes a marked change in her form of government, and where there are no great traditions or customs to guide her, that resort is had to definite written enactment of law. As a matter of course, industrialism implies great emphasis on the written contract, and judicial procedure resulting therefrom.

384. We believe that the method of the teaching of law planned for the union school in Shanghai will be productive of good. As we understand it, this school aims at instruction in the direction which the development of law should take, and not merely at the exposition of existing codes. Some years ago the Harvard Law School announced the establishment of a chair to give instruction in forming the growing social consciousness of communities, so that the dead hand of the past might not restrain the community animated by the spirit of the future. For legal

education conceived in this broad way we think that there will be significant place in a system of Christian education in China.

385. In whatever system of law China works out for herself, the judge, or whoever performs judicial functions, will necessarily continue to occupy a central place. From the beginning of men's attempts to live together an upright and just judicial system has been, on the part of communities everywhere, an object of desire, desire so often disappointed that in many lands an incorruptible judiciary is looked upon as an unrealizable dream. And yet such a judiciary is theoretically at least more easily attainable than most social blessings, for judicial uprightness is so largely personal that excuse for default can not often be laid upon a system. Here is a field where the emphasis on personal fitness can have a beneficial social result. The church can, without a radical departure from the age-old message to the individual, hold up such an ideal of personal probity and incorruptibility that it must have an effect on whatever system of judicial procedure is built up in China.

II. *Political Science*

386. There is at present an awakened interest in China in the study of political science. The general political ferment in the world since the close of the World War is partly responsible for this, and the change through which China herself is passing makes political study most attractive to Chinese youths.

We call attention to some tendencies in the teaching of political science which we think should be kept in mind in the instruction of Chinese students.

a. The dependence of political science upon economic science. We are not submitting to any doctrine of economic determinism in history when we say that political movements can hardly be understood apart from a knowledge of economic history. It is a commonplace to-day in political discussion that the economic forces, shaping as they do the daily activities of a nation's citizens, shape also the way those citizens think of political issues. More than that, the possessors of large economic forces have admittedly

to-day more control of the shaping of legislation and the administration of law than did kings when their divine right was everywhere conceded.

b. The possibility of controlling economic forces by high ideals of political action. Within the last quarter-century the materialistic interpretation of history has been qualified by emphasis on the part ideals play in human affairs. Powerful as are the economic forces, they do not work with a blind inevitability. They can be brought under purposeful control.

c. The need of right choice among these ideals. Russia to-day, for example, is not the outcome of the working of economic forces alone. The force of a political and social ideal in Russia is quite as important as the material situation. Political and social ideals all have histories; they make certain appeals to logic; they make certain claims also as to their power of dealing with given situations in native and human nature. All these phases of ideals are open to study. It is, then, folly to think that zeal for reform, no matter how well-intentioned, will enable us to decide which ideals are most worthy to be followed. Decision can be reached only by scholarly investigation.

d. In the consideration of social ideals the Christian emphasis must be placed on the human values. Christianity came into the world to exalt a certain idea of God and a certain ideal of human life. The ideal of human life must of necessity work out into expression in political terms. We insist that all political questions must be approached from the point of view of the largest human welfare, and that they cannot to-day be really studied without such approach. For this reason we think they should have a large place in Christian education.

CHAPTER X

INDUSTRIAL EDUCATION AND ENGINEERING

I. *Industrial Education*

387. There are at least three outstanding reasons why commercial and industrial training should have a place in any scheme of Christian education in China. First, there is the Christian duty of doing all that is possible in the relief of poverty. Let it be admitted that the fundamental cause of poverty in China is overpopulation. It seems at times as if in China the doctrine of Malthus were being abundantly verified, and that if it were not for nature's way of restoring equilibrium between population and natural resources through famine and flood and plague, China would soon reach the place where she could not keep her people from outright starvation. Professor E. A. Ross estimates that in China five generations are brought forth in a period of time during which the land can support not more than four. It is claimed by many social students, Professor Ross among them, that poverty cannot be remedied in China until the Chinese thought of the family is transformed; that ancestor-worship and the desire for sons to carry on the family are responsible for forcing the birth-rate up to an abnormally high figure; that until this radical change takes place in Chinese thought anything that will tend to lower the death-rate will only make a bad situation worse. We may admit all this and still insist that there is a large possibility of relief of poverty in China by better utilization of material resources. It may be true that in agriculture the land is making as large return as could be expected from the introduction of large scale methods,

which might dislocate the whole scheme of Chinese rural and village life, but the most conservative estimates indicate that there are large mineral and other resources as yet untouched. If these could be made available for China, the relief of poverty would be substantial. Much of China's vast labor force is uneconomically applied. If it be true, as is asserted, that twenty per cent of the labor force of China is employed in some form of transportation, we can see what an improvement in economic conditions would be brought about if, by the introduction of steam transportation, this labor could be released for other forms of production introduced at the same time. The changes that are bound to come in the next quarter century make necessary the training of the Chinese to take their part in the reorganization of Chinese industry, for the sake of larger material return to the Chinese people. This development must be accompanied by greatly increased consumption on the part of the Chinese themselves. The effect of the industrialization of China on world industry is another problem.

388. A second reason for the emphasis on commercial and industrial education in China is the possibility of a better utilization of the human resources of the country by giving to promising youths a chance to fit themselves for larger responsibilities than they can assume if they are deprived of educational opportunity. One charge brought against the industrial system in Europe and America is that it stifles talent, that it wastes genius because it gives youths no chance to reveal the possibilities of their intellectual attainment. The charge is often made that it is the genius in literature and art who goes undiscovered if there is no opportunity for early education, but it is just as true that the modern industrial system deprives youths of their chance to show what they could do in business organization or in industrial management. If this be true in Europe and America, how much more must it be true in China. One of the most appalling reflections as one looks upon a Chinese multitude is the potential ability which is going to waste because of lack of discovery and of training of high talent through educational opportunity. If it is true that in the end China must have her own political and religious leaders, it is

also true that she must have her own commercial and industrial leaders. If a system of industrial education could be devised in any land that would even once in a generation discover an industrial mind of the first order, that one discovery would justify the system; but even a larger justification would attend the lifting of the general industrial and commercial leadership of a generation to higher efficiency.

389. The third reason for emphasis on the necessity of making a place in the scheme of Christian education for commercial and industrial training is the duty of Christianizing the commercial and industrial order. This is as imperative a duty as any that now confronts Christianity in China. We have spoken of the need of industrial development in China. That development is bound to come. A most pressing duty is to see that it comes purged of some of the evil forms it has assumed in the West. Oriental students have been so impressed by the evils of Occidental industrialism that they have pronounced it a flat denial and contradiction of the Christianity which we profess and preach. Certainly the Oriental can be pardoned for failing to see the doctrine of human brotherhood in western industrialism. Nor is he to be blamed if he fails to see much emphasis on the Christian idea of human values in that industrialism.

390. There are three agencies through which an industrial system can be changed for the better. First, and most important, is the force of public opinion. In any serious struggle for larger human emphasis in industry the appeal is always to public opinion. Now public opinion acts sometimes through positive enactment and sometimes less formally, but when it acts its action is decisive. We regret to say that we do not now find in China a public opinion to which direct appeal can be made with any large promise of success in this matter. For if the pressure of public opinion is to be helpful in industrial progress it must be continuously applied. A mere popular outburst will not avail in setting more human standards. There is no doubt a growing public consciousness in China, but just now it takes the form of expression on national and political, rather than on industrial, matters. The simple and

tragic fact seems to be that the masses of China have seen so much of hard and desperate labor by human beings that they have become calloused to such sights. Those instantaneous feelings of horror which the traveller from the West has when he first lands in China and sees men straining at loads that horses or motors should pull are frequently dulled after he has been in the Orient for a season. We cannot yet expect much from a public accustomed always to such sights, and we have every reason to be charitable toward a Chinese public opinion which takes scant heed of hardship in labor.

391. The second agency through which industrial progress comes is the effort of the laborers themselves, usually exerted through some form of organization. Taking England, as admittedly the most advanced of modern nations in the status of the laborer as to hours of work, conditions of shop, and terms of hire and discharge, we should have to admit that if we dropped out all the gains made by organized effort and insistence of the workers themselves, there would be very little left. Now it must be conceded at once that the Chinese have extraordinary capacities of organization. There is hardly anything superior to the Chinese craft and merchant guilds for sheer social effectiveness. In estimating the factors which have enabled China to hold her own commercially since her ports were opened to the world, we must give a large place to the guild system.

392. But here again there are almost insuperable difficulties where we are dealing with the approaching industrialization of China. The reservoirs from which industrialism can draw are so vast that effective organization of workers would be fearfully difficult. The temptation of multitudes of half-starving men to "scab" on one another would be almost irresistible, especially since even the hardest mill conditions would not be as hard at the outset as the conditons under which the ordinary ricksha man, for example, now does his work. The possibilities of such organization, even among coolies, are always serious enough, however, to give an employer, tempted to exploitation, cause for fear. A recent letter in a Shanghai newspaper voiced the alarm of some

foreigner that the organization of ricksha men in Shanghai was being furthered by Bolshevists.

393. There remains, then, one other agency through which force can be brought to bear for the Christianization, or what comes to the same thing, the humanization of Chinese industry. That is the Christian business man or industrial leader. There need be no denying that such a task presents to the business man appalling difficulties, but there is ground for hope. We have found Chinese business men who seem sincerely anxious about giving their employees as fair wages and as good shop conditions as the business will warrant; and such men are the hope of the future. If we can have an increasing number of them they will not only be of help to their own employees, but they will have an influence both on the consciousness of the laborer and on public opinion.

394. We must not cherish any delusions as to the nature of the task we are proposing. If China is in any degree to be preserved from the evils of industrialism through the efforts and character of Christian Chinese business leaders, those leaders must be of a stamp not yet produced in sufficient number either in England or America to Christianize industry. The new leaders must be prepared to make some thorough-going and fundamental changes in the industrial system. Especially must modern industrialism take on a new spirit in China, the spirit of service as over against that of private gain. It is not to be expected that men who have money will invest it in Chinese industry without hope of return. But there is a vast difference between fair return upon an investment, and exploitation of a nation's resources in material and in men. The plain fact is that China is to-day one of the richest prizes before the industrial world; and the attractiveness is quite as much in her exploitable labor as in her untouched mineral resources. In Europe and America labor has so far won its battle that wages must be considered as a larger element in cost of production than ever before; and no matter how much wages may be reduced, they will never go back to the old figure of ten or fifteen years ago. Before investment-seek-

ing industrialists, the four hundred millions of Chinese present a field tempting beyond all imagination. If Chinese leaders, or leaders interested in China, are to save the country from exploitation, their voices must be strong enough to carry practically around the world, for it will be a world-wide pressure against which they will have to contend. If the perils of industrialism seem slight to us, let us ask ourselves what will happen if ten million Chinese are employed at low wages in mills and then are thrown out of employment by a trade fluctuation? Science may indeed find some way of preventing the overflow of the Yellow River. She has not yet found a way of dealing with unemployment. Unemployment in industrialized China would be as deadly as a flood of the Yellow River.

395. While the wider world-phases of the industrialization of China lie, strictly speaking, beyond the scope of this Report, it may be well for us to note that if China is industrialized without such elevation of wage-standards as will bring them into some conformity to Occidental standards the effect may be world-wide calamity. If China sends upon western markets vast masses of goods made at present-day low labor costs (which costs in some instances have allowed stock-holders to make profits of 100 per cent), the effect will be either that the western nations will exclude such goods, which will mean disastrous unemployment seasons in China, or will admit them, to the immeasurable damage of western labor standards. And out beyond all this lurk the possibilities of international misunderstanding and conflict.

396. Such then is the industrial condition and outlook in China. Its seriousness can not be overlooked. What is to be the attitude of the Christian church towards it? Has the church any responsibility for shaping this new industrialism so that China may be saved from the ills that have cursed Europe and America, and if she has any responsibility, what can she do?

To these questions there can be but one answer. The church which is seeking to create in China a social order that shall be directed by the spirit of Christ can not fail to face this situation

and face it in a large way. The church will be untrue to its commission, if it does not deal with this situation heroically.

The church has only one instrument with which to meet the situation and that is education. Through the vigorous prosecution of the right kind of education she may make a great contribution in Christianizing the new industrialism of China. No efforts less than heroic will count, the task is so great.

397. It must be borne in mind that if the church undertakes the task of giving students commercial and industrial education she must not fail to make the training efficient and to keep alive the Christian spirit in the men trained. For failure to make the training efficient would at once lead to contempt for Christian education in a field where ready appeal can be made to results as a test of success; and failure to imbue the student of commerce and industry with a Christian spirit would be little short of disaster. To say nothing of the harm done by the selfish or unsocial student himself, the charge could be brought with deadly effectiveness that Christianity makes itself an ally of the industrial system by supplying that system with Chinese minds trained to exploit their fellows.

398. The student who aspires to commercial and industrial leadership should not fail to devote serious attention to the more human phases of political economy, questions of population and labor in particular. There is nothing more common in America than for a business leader, admittedly successful according to current commercial and industrial standards, to discuss labor problems in terms which show that he is completely out of touch with what is going forward in labor debates and even in general social discussion. That a man is successful in business does not necessarily mean that he is an authority on general social questions, or the highest type of authority even in business.

399. It will be seen from a reference to the Chapter on Secondary Schools (Sections 159, 166ff.), that the importance of training for trades has not been overlooked. It is not necessary for us, therefore, to make suggestions here as to details of curriculum, either in the middle schools or colleges, for the em-

phasis in the Chapters on Secondary and Collegiate Education is on occupational training.

400. It may be permissible to say a word about the significance of industrial teaching for its general effect in a nation like China. Probably no nation has done more in a certain literary type of scholarship than has China. But it is the merest commonplace that the scholar's life and the manual worker's life have been kept too much apart. Scholarship has busied itself with problems remote from, or having little bearing on, the actual work-a-day life. So that in the higher intellectual life of China there is a lack of close connection with the actual. Industrial training, if it is seriously undertaken, will be a corrective for this in China as elsewhere. One advantage of working with tools is that error is likely to have immediate consequences of a painful nature. Moreover, in China and elsewhere, students need to learn that scholarship may go hand-in-hand with earnest manual labor. One way to dignify labor everywhere is to put more science into it, and to make the work of the hands a test of intellectual capacity.

401. We are not so much concerned with the details of the curriculum in industrial education as with its purpose and with the spirit in which it is taught. Work must have a definite aim if it would make the student earnest and serious. The trade schools of the West which have been most satisfactory have been those which have given the pupils real tasks to perform. Home economics courses in high schools, where the young women are not seriously trying to learn how to cook, produce about the same sort of result as do trade courses where the occupational aim is not positive and well-defined. Occupational courses have clear cultural value, but such value comes as the worker loses himself in the doing of the work, knowing that his place in the life to which he is going is to be determined by the quality of his work in the scho[a].

II. *Schools of Engineering*

402. When we come to the problem of instruction in engineering in a system of Christian education, we are in a some-

what different realm from that of commercial and industrial education in the sense in which we have been using the terms. Engineering is, of course, highly technical and calls for most expensive plants and equipment. Moreover, proficiency in engineering almost inevitably leads to generous financial remuneration; so that in view of the possibility of the engineer being well-paid in his professional career, we may well ask if he should not himself make the financial outlay involved in training for engineering. For this reason, and for others like it, Christian educators often say that those who desire instruction in engineering should seek such equipment outside of mission schools, and at their own expense. It does not indeed seem right to take funds contributed by the churches, and devote them to highly technical and specialized instruction, when the mass of the Chinese youth lack even the rudiments of the simplest education.

403. We must remember, however, that we cannot treat such a theme as this simply from the point of view of the generous salaries or fees received by engineers. In America the state maintains high-grade technical institutions where the fees paid by students are almost nothing as compared with the cost of the education of each student. Schools of chemical, electrical, mining, mechanical, sanitary engineering, consume a large part of the funds year by year appropriated by the legislatures of the states to state universities. The question as to the size of the fees to be earned by graduate engineers is seldom raised. The theory underlying the appropriation is that the importance of the mastery of the earth and its forces is so great and the general benefit to society from the work of any engineer likely to command large remuneration is so vast, as to make the return to the engineer himself of small consequence in comparison.

404. Again, we must remember that engineers to-day are likely to be men of rather unusually fine sense of honor. Engineering associations have codes of professional ethics which are much more than refinements of etiquette. Sound moral principles at least in part form the groundwork of such codes. Again expert engineers are likely to possess an unusually well developed

social sense. Within the past year two reports from engineers in the United States have attracted wide attention because of the social spirit which has pervaded them. One was a report by the Taylor Society of Philadelphia in favor of the eight-hour day in basic industries and the other by a committee of engineers appointed by Mr. Herbert Hoover on the subject of waste in American industry. Both reports, while altogether scientific in their methods, were thoroughly permeated with a social spirit. In the strained relations between employers and employed the engineer has a vantage point from which he can work most effectively to bring about better understanding and adjustment. He knows by first-hand contact both the employer and the employed, and is so accustomed to deal with such situations that he is likely to be able to speak a final word on the actual working adjusments which ordinarily settle labor difficulties.

405. For such reasons as the above the question as to the advisability of giving engineering courses in schools supported by Christian missions cannot be lightly put aside. Still, we do not feel that the support of such courses can rightly be made a charge upon the funds of missionary treasuries which come from church contributions. We approve, however, of establishing courses in engineering where funds for such courses are available from outside of the regular channels, as through the bequests or contributions of those who are impressed with the importance of such instruction.

406. Where engineering courses are given, we suggest that there be given with them such courses as will keep before the mind of the students the ideals of a Christian social order. It would be little short of disastrous for Christian schools to send forth highly trained experts who would ally themselves with the evil forces of an industrial order which the Chinese might soon come to look upon as a part of foreign schemes of exploitation. We have seen mills in China in which little girls under ten years of age work a thirteen hour day from five in the morning to six at night in a steam-charged atmosphere, for a wage of ten cents a day. The fact that these particular mills are under Chi-

nese management and ownership does not make it less imperative for us to say that if technically trained graduates of Christian schools in China become supporting or acquiescent parts of such a system of exploitation, such students will soon be undoing a large part of the good produced by Christian instruction.

407. One word of caution seems necessary. The acceptance of gifts or payments from manufacturing concerns in return for services rendered or expected, is, in the present industrial situation in China, dangerous. No school should in any way abridge its own freedom of teaching in the field of social ethics.

408. In conclusion, certain general considerations must be kept in mind as bearing upon all branches of service discussed above. In all there is need primarily and fundamentally of emphasis upon the elementary virtues of honesty and integrity. We do not intend any reflection upon Chinese character when we say that the temptations to financial irregularity are peculiarly strong in China. The temptation to low standards comes out of the age-long struggle in China for physical existence. Thrift becomes perverted into something quite other than thrift. In the next place, all lines of service, it seems to us, should strive to supplement the Chinese idea of the importance of the group with emphasis upon the inalienable sacredness of the individual; an emphasis which the types of industrialism which are coming into China do not make. If we could secure such emphasis many of our most difficult problems would be on the way to solution. Finally, the best work in commercial and industrial training cannot be done without unselfish devotion to problems of research. The willingness to deal with such research problems is a sign of real earnestness and sincerity on the part of those using commerce and industry for purposes of social progress.

CHAPTER XI

ADULT EDUCATION

409. In the last two decades Adult Education has made rapid strides in most western countries, and in some it seems likely to occupy as important a place in the national scheme of instruction as primary, secondary, or university education. The recent report of the Committee on Adult Education appointed by the English Ministry of Reconstruction is rightly regarded as a significant landmark in the history of educational endeavor.

It is important to note the causes for the great impetus which the movement has received: (1) It is partly due to the demand of labor for participation in the intellectual no less than in the economic advantages of the professional classes, and to an awakening mental curiosity among the artisans of the great industrial centres. (2) It is partly the product of the movement towards social and political democracy, the success of which, it is increasingly realized, depends upon it. A really intelligent exercise of citizenship in the modern world demands an equipment in knowledge and ideas for which an ordinary school education can do no more than lay the foundations. (3) As a result of the war the movement has been strengthened by a third factor influencing not only labor but the mercantile community, a desire to understand the relationship of groups and nations to each other and to discover the means for building up a better and more stable world order. As illustrating this aspect of its development it is interesting to notice that out of the remarkable movement which produced the Workers' Educational Association and the University Tutorial Class Movement in England, there has recently de-

veloped the World Association for Adult Education, which exists to extend these activities to other lands and to draw together the peoples of the world on the following basis.

"It is the mission of the World Association to bring into cooperation and mutual relationship the adult educational movements and institutions of the world, in order that peoples may proceed in greater power through wisdom, the mother of all things, to knowledge, and help to bring about on earth the finer working of such a political and social order as may minister to more complete individual lives, and which the several nations in their degree and place may deem it wise to adopt."

410. On what basis and along what lines may the Chinese nation "in its degree and place" participate in this great movement towards the emancipation of the human spirit and the solidarity of peoples? And what part can the Christian system of education play in promoting an aim so essentially in harmony with its own ideals for China? The goal of adult education must be the same in China as in the West if, as the best of her sons desire, she is to take her place among the self-governing democracies of the world. But the methods and machinery to be adopted must be determined by the historical background and economic conditions of the country and by the stage of development which its school system of education has reached. In China we have to reckon with certain fundamental facts in attempting to form a policy for adult education.

a. At least eighty-five per cent of the adult population is illiterate.

b. Many millions of workers live under economic conditions which produce a struggle for existence of almost unparalleled intensity, so that the margin of leisure and energy left over from the struggle for existence is pitiably small. But as against this must be set two statements. (1) In most country districts there is a period of the year when agricultural work is more or less suspended. In the north it is of considerable duration, on the average about three months of winter, and even in the south it extends over several weeks. (2) In the towns, and indeed

almost everywhere there are large numbers of adults with a great deal of time on their hands, as the superfluous number of clerks to be seen in almost every shop abundantly testifies. Thus the problem is not wholly one of raising the standard of comfort but partly one of a better and fairer distribution of labor and of turning to good account what in the aggregate is an enormous amount of idle time. The big crowds which a well-organised course of lectures attracts in almost any Chinese city to-day is witness to the fact that immense opportunities exist.

c. Although in China there is a greater traditional respect for learning than in almost any other country, it has always been associated with a particular class. The idea of an intimate connection between labor and education is quite foreign to traditional Chinese thinking.

411. These circumstances make the problem of adult education very different from that in western countries, and in some ways much more difficult. But if it is more difficult it is even more urgent. There are few greater needs in China than that of producing quickly an intelligent and educated public opinion capable of exercising some control over national affairs. Politically, "China's Only Hope," to use the title of Viceroy Chang Chi Tung's well-known book, would seem to be either a benevolent despotism or an educated democracy. All that is most active and virile in Young China rejects the first and desires the second. But an educated democracy cannot be achieved by the present school and college system, even if it progresses at a much more rapid rate than now seems likely, in less than three or four generations. China cannot afford to wait so long as that for a stable and efficient government, and so numerous are the grave international issues involved that the world as represented by the Great Powers is hardly likely to wait for it. Therefore, it is difficult to escape from the conclusion that in an organised and sustained campaign for adult education to supplement the work of the schools lies the chief hope for the political salvation of China. This thought is undoubtedly present in the minds of thousands of the more reflective young Chinese of the student class. The most

hopeful factor in the whole situation is the existence of what in the aggregate is already a great student force capable of being used for this most pressing form of social service. The task of those who direct the movement for adult education is both to increase it and to direct its use to the greatest possible advantage.

412. There is no space in this Report for any adequate review of the present position of adult education in China. A most useful, although incomplete, summary is contained in Bulletin VIII of the World Association for Adult Education under the title "Adult Education in China." The following generalizations may, however, be made.

a. Both the central government at Peking, represented by the Ministry of Education, the Ministry of Agriculture and Commerce, and the Ministry of Communications, and many provincial governments have developed some activities in the form of adult education. These vary greatly in extent and continuity in the different provinces, Shansi at present leading the way alike in organisation, in the comprehensiveness of its programme and in the production and distribution of special literature. But it is admitted that the task of organising primary and middle school education will be so heavy that the government will leave adult education mainly to voluntary effort.

b. There is a considerable number of voluntary agencies outside the Christian system known as "popular educational associations," of which one at least, the Peking Association, has already performed valuable work in preparing and arranging suitable literature.

c. It is difficult to make any general statements regarding the part which the Christian system of education has so far played in the work. Reference is made elsewhere to the numerous "People's Schools" organised by students of Christian middle schools and colleges. There are many instances of striking individual activity, and a special tribute is due to the work of Mr. T. I. Tong of the Shanghai College in preparing suitable text-books for adult illiterates on the 600 character system. The increasing ac-

tivity of the Young Men's Christian Association in this field is very marked. But it may fairly be said of the Christian system as a whole that its efforts in this direction have so far been spasmodic and uncoordinated and that it has not yet developed any systematic policy or programme of adult education. There is, however, a growing feeling that this will have to come quickly if the Christian forces are to make their influence widely felt in moulding public opinion, and we are thus brought to the consideration of what should be the special objectives of adult education under Christian auspices in China in the light of the factors already discussed.

413. *Special objectives.*—The main purpose must undoubtedly be the development of public opinion and of citizenship on Christian lines, this object involving also the ideals indicated in the introductory paragraph. Along what lines can this purpose best be achieved?

a. A strong and sustained campaign against illiteracy is one of the most important aims and is an indispensable condition of the success of the whole movement. Its organization must not only provide for teaching illiterates to read and write but also supply suitably graded literature adapted to different groups, farmers, soldiers, artisans, in all essential aspects of citizenship. To achieve this purpose the task of the immediate future is to link up the scattered efforts now being made. There is room for a large number of experiments, but a central organisation is necessary in order:

(1) To determine the larger features of the policy to be followed with respect to such essential matters as the employment of "foundation characters,"[1] and the use of the phonetic script, on which there ought to be substantial agreement.

(2) To ensure concentration of effort in concerted campaigns. For example, well-organised winter campaigns in particular country districts might achieve great results in a few weeks.

(3) To keep scattered groups of voluntary workers in

[1] "Foundation characters" are those that are most essential for everyday use.

touch with each other, with the results of well-tested experiments, and with the latest literature.

(4) To arrange periodical conferences, to collect and tabulate statistics, to work out the most effective form of co-operation with governmental and other agencies and to keep the movement in China in touch with similar movements in other countries.

b. Complementary to this first objective and so closely connected with it that it should come within the same general organisation, is the aim of introducing new ideas, awakening curiosity, and creating a desire for knowledge through a well-organised system of popular lectures. It is clear that this type of work may both prepare the way for adult schools and also build upon the foundations which these schools lay. But it calls for a different class of workers, especially trained in the art of popular lecturing and versed in modern methods of visual instruction.

These are probably the two most important aspects of adult education of the more elementary kind, and it is to be hoped that it will more and more be linked up with the ordinary school system. The ideal is that every school should regard itself and be regarded by the people as a school of the whole community, i.e., it should consciously seek to function as an educational centre for the out-of-school members of the community, whether children or adults, and not limit its services to those who can attend its courses for full time during the day.

c. But adult education is concerned with much more than teaching the rudiments of knowledge. Its highest function is to build upon the foundations which the schools lay and to prove that education is a continuous process which ends only with life itself. Continuation and extension work must form an essential part of its programme in China if the ideal of an educated democracy is to be realised. From that point of view, indeed, intensive work among a limited number of adults is just as essential as extensive work among the masses.

414. At present the only form of continuation work at all

extensively developed in China under Christian auspices consists of evening classes in English, typewriting, bookkeeping, and similar subjects adapted to the needs of clerks and young business men, and it is almost wholly vocational in character. There is, of course, a great demand for classes of this kind in the commercial cities of China, and, as conducted by the Young Men's Christian Association, it helps to keep an important section of the community in touch with Christian influences. But there is a real danger of its absorbing too large a part of the time and energies of those who can devote themselves to adult work. It is a form of adult education which, it is to be hoped, will be increasingly provided by public authorities or by business organisations directly interested in promoting it.

415. In the countries where adult education has accomplished most, it has come to be applied almost exclusively to non-vocational as contrasted with vocational effort on the part of men and women acting in common to promote better citizenship. It can hardly be doubted that the chief goal of the more advanced type of adult education under Christian auspices in China is the moulding of public opinion on the more delicate and difficult but vital issues of Chinese citizenship and particularly those involved in the improvement of social, industrial and political conditions.

416. It is here that the Christian colleges through some form of university extension can make their greatest contribution to the movement by appealing directly to the educated as distinct from the uneducated public. It is perhaps one of the most hopeful signs of our time that the educated classes, or at least an important and influential section of them, are in nearly all countries beginning to realise their own under-education and are seeking for more light in all that appertains to a better social order and better national relationships. Such a class is already to be found in nearly all the strategic centres of China, both among the Chinese themselves and the foreign community. There is at any rate an important minority among the great employers of labour and the organizers of commerce and industry who are profoundly dissatisfied with the present order of things, and who realise the

terrible menace to society involved in a "laissez faire" attitude towards the social conditions fast developing in the great cities. The report of the official commission appointed to enquire into industrial conditions at Hongkong; the recent discussion in the press about the factory population of Shanghai; the interest aroused by the propaganda of the League of Reconciliation, are all signs of a new social consciousness to which appeal can be made. It will be part of the function of the Christian colleges, through the departments which are concerned with the social sciences, to give by means of public lecture courses and organized discussion classes, all the lead and enlightenment on these vital social questions of which they are capable. University extension work of this kind, especially if it could utilize the results of systematic investigation to be undertaken, as is advocated elsewhere, by a Christian Institute of Economic Research, might exercise an incalculably important influence upon industrial policy. If it did nothing else than to ensure support and backing for those employers and directors of industry who have it in their power to initiate experiments in industrial organization, it would achieve a great result.

417. It is not only the employing and merchant classes that will have to be considered from the standpoint of this higher type of teaching. There are already signs of a labor movement in China, as evidenced by new forms of associations among employees, and indeed by the familiar phenomenon of strikes. A labor movement implies the emergence of labor leadership, although probably not on quite the same lines as in the West. Nothing is more surely discredited by the experiences of all countries which have passed through the various phases of industrialism than the attempt to suppress labor leadership or to withhold higher education from it. All who believe in the attainment of social righteousness through understanding rather than through violence must hope that the Christian colleges may play their part in developing an educated aristocracy of labor in China. The University Tutorial Class movement in England, which has brought the universities into direct and fruitful contact with some

of the finest minds in the labor world, stands for a type of adult education deserving of most careful study by all who are interested in the industrial future of China. It is not, of course, suggested that an organization of this kind can be brought into existence in China for many years to come, but that as soon as practicable cautious experiments in this direction should be made, especially in the new factory districts and the great commercial cities. For this purpose it is essential to secure the active goodwill and cooperation of all great employers of labor who believe, as an increasing number do believe, that the stability of society ultimately depends upon education.

418. The case for a definite programme of adult education as undertaken by the Christian forces and for a better coordination of the efforts now being made has already been argued. It seems essential that there should come into existence an advisory body representative of all the chief agencies taking part or likely to take part in this class of work, and that this body should be intimately associated with the organization responsible for school and college education. The Commission, therefore, recommends:

a. That adult education should form one department of the China Christian Education Association with its own council and secretary.

b. That the council should consist of representatives of the following: (1) the Councils of the Departments of Elementary and Secondary Education and of Higher Education of the China Christian Educational Association; (2) the missions and churches, acting through the National Christian Council as soon as this is constituted; (3) the national executives of the Young Men's Christian Association and Young Women's Christian Association; (4) the China Christian Literature Council.

c. That the provincial boards of education act as the agencies for promoting adult education in their respective areas.

CHAPTER XII

THE EDUCATION OF WOMEN

I. *Introduction*

419. The education of girls is included with that of boys throughout the Report of the Commission, but is also touched upon in this separate chapter in order to emphasize certain phases of the subject.

In this connection, the Commission wishes to acknowledge the assistance received from the report of the Deputation from the Federation of Women's Boards of Foreign Missions, which visited China two years ago.

II. *Early History*

420. Schools for girls are of comparatively recent origin in China, but it would be erroneous to assume that no women received any education whatever in ancient China. Many well-to-do homes conducted private schools for the children of the family, and while these were intended primarily for boys, girls were not infrequently permitted to attend them also. In these schools they were taught penmanship, painting, poetry, and music, and committed many of the classics to memory.

The great mass of girls received no training in the reading of books or writing of compositions. Yet even they were not wholly without education since they were taught to spin and weave, to prepare food, to care for children, and to act with propriety in all their relationships. The fact that, even in the pioneer period, there were a few Chinese women teachers in the mission

schools, indicates that there were at least a few women who had an education of some sort.

III. *The Beginnings of Modern Education of Women*

421. *Mission schools.*—The opportunities for education in the sense in which education is imparted by means of schools were first brought to the women of China by Christian missionaries. It is with their work, therefore, that the story of the new era in woman's education must begin.

a. The first school for Chinese girls was opened in Singapore in 1825, by Miss Grant, an English woman. Nine years later a group of English women organized "The Society for Promoting Female Education in the East," and in 1837, Miss Aldersey, a missionary of this society, established another school for Chinese girls on the island of Java. In 1842, when the five treaty ports were opened to foreigners, Miss Aldersey went to Ningpo, and there, in 1844, established the first school for girls in China. Between 1847 and 1860, eleven other mission schools for girls were opened in the five treaty ports.

In 1858 the whole of China was opened by treaty to mission work, and while public opinion delayed the opening of schools for girls in North China for six years, the American Board opened two girls' schools in 1864, one in Peking and one in Tientsin. The pioneer girls' school of Central China was opened in 1873.

b. It is almost impossible to have any real conception to-day of the obstacles and difficulties which the pioneers in the establishment of schools for girls in China had to meet. Not only was it necessary to combat custom, but also to overcome the innumerable fears, suspicions, and prejudices inspired by the fact that the teachers were foreigners. It was possible, at first, to secure only little slave girls, homeless foundlings, or the children of the poorest of the poor, who were induced, by promises of food and clothing, to risk the perils of entrusting the children to the foreigners. Yet through these pioneer school girls, the

believers in Chinese womanhood gave to China convincing proof that her daughters were as capable and worthy of education as her sons.

c. The course of study in these schools was very like that given in schools in the West at that time. The Presbyterian school in Ningpo, reported, in 1849, the following schedule: "The girls are taught to read their own language. They do not learn the Chinese classics but study books containing Christian instruction, and some elementary books in science. They are taught Scripture history orally by means of questions and answers. Arithmetic and geography form a part of their studies and two of the girls are learning English. They are trained in habits of industry and taught in such kinds of work as will fit them for usefulness in the stations they may occupy in future life." The school in Foochow included in its course of study, in 1864, Christian morals and doctrine, geography, history, astronomy, mathematics, daily reading of the Bible, also needlework and domestic economy.

422. *Private schools.*—The first school for girls established, financed and conducted by Chinese people, was opened in Shanghai in 1897. Among the subjects taught were English, reading, spelling, Chinese, arithmetic, geography, drawing and foreign sewing. In 1899, less than two years after its establishment, an edict of the Empress Dowager closed this school, but two years later, the Boxer Uprising over, the Empress Dowager reversed her policy, and issued an edict permitting the opening of girls' schools. Each of the years 1901, 1902, 1903 and 1904, witnessed the opening of a girls' school in Shanghai, the first two of which are still among the largest and most prosperous girls' schools in the city. Four more were established in 1905, and three in 1906. At the order of the Empress a large Lama convent in Peking was transformed into a school for girls and a number of Manchu princesses in the North were quick to follow her example. In other parts of China also, privately established and financed girls' schools were started, and such schools are now found in practically every city

of size. They are of several types and of varying degrees of efficiency.

423. *Government schools.*—Although the edict of the Empress Dowager, in 1901, permitted the establishment of schools for girls on the part of the Chinese, it was not until 1907 that such schools were definitely provided for by the government. At that time a system of education was outlined, similar to that planned for boys in 1903.

Miss Ida Lewis, in "The Education of Girls in China," gives the following summary of the decrees of the new government concerning education for women:

"When the educational laws for the Republic were drawn up in 1912, the Minister of Education issued this most important order: 'The firmness of the foundation upon which the Republic of China has been founded depends on education. We must, hereafter, make our best effort to develop and encourage woman's education as well as that for men. We must emphasize and provide for social as well as school education.'

"To make the education of girls more possible the Board of Education decreed on May 11, 1912, that 'In the lower elementary grades boys and girls may attend the same school. The boys and girls in higher primary schools, however, are required to form separate classes.'

"Soon followed the order that definitely established the ideal of universal education and the aim of the minimum length for school life. The law makes no distinction between girls and boys."

That the government's ideals have not yet become realities does not alter the significant fact that the Republic of China had girls as well as boys in mind when it outlined its educational plans and policies.

IV. *Present Situation: Proportionate Provision for Education of Boys and Girls*

424. *Comparison of Christian and government schools.*—In the Christian system of education, girls' schools have a much

larger place than in the government system. The percentage of girls in Christian elementary schools is eight times as large as in government elementary schools; in secondary schools it is nine times, and in higher education, ten times as large as in the government system.

425. *Proportion of boys and girls in Christian schools.*—The number of boys in Christian elementary schools is more than double the number of girls; in secondary schools nearly five times as many, and ten to one in higher education. The latest figures give a total enrollment in secondary schools of 2,569 girls, 12,644 boys. The highest percentage of girls in secondary schools is found in the province of Kiangsi. Kiangsu, which leads in the total number of students, drops to fourth place in the proportion of girl students, and Kwantung to tenth place.

426. *Importance of the middle school in the education of girls.*—The middle schools are the key to the problem. If they are weak the elementary schools will lack teachers and the colleges will remain small and ineffective. The colleges have already stimulated a growth in numbers in the middle schools. The enrollment in a group of schools which sends students to college has more than doubled in five years and a tendency is shown to hold girls longer in school. Along with the increased interest in the education of girls, parents may be discovering that it pays to educate their daughters, both because they become a source of income to the family and because they make better marriages.

427. *Increase in self support.*—The number of students paying full fees is steadily increasing, and the fees themselves are bearing a larger share of the costs. The fees are low in many schools, probably lower than is wise or necessary, if adequate funds for aiding worthy students are included in the budget. Christian schools face the difficulty of existing side by side with government schools which are free, and the idea of paying for the education of girls needs to be cultivated.

428. *Denominational schools.*—In a list of forty-two Christian middle schools from which students have gone on to college, twelve are of one denomination. This church leads in offering

girls a chance and in stimulating in them a desire to go on. More than one-half the total number of middle school girls are enrolled in schools of this denomination, meaning for that church more and better elementary schools and a larger share in the opportunities of higher training in college. In one of the union colleges, forty-five per cent of the students are of the same denomination. If other denominations were taking their full share in this most rewarding effort, the Christian church would be able to-day to enter more fully into the large opportunity in government schools and in social evangelism in the cities.

429. *Religious status of students.*—The proportion of girls coming from non-Christian homes is evidence that the schools are approved outside the Christian circle. Their value as an evangelizing agency is shown when the percentage from Christian homes is compared with the percentage of Christian students. The following figures from one institution are significant: twenty per cent of the students are from Christian homes, ninety-two per cent are Christians. In one of the colleges one-third of the students are from non-Christian homes, but more than nine-tenths of the girls are Christians, the result of Christian influence in the middle schools.

430. *Teacher training in the middle schools.*—The girls' middle schools are making a marked contribution to the ranks of teachers. A large majority of their graduates, as well as many who do not complete the course, teach. For some years the schools have given teacher training to their students and a system of pupil teachers for lower classes has offered practice under supervision. When there has been failure in this effort to meet vocational demands it has been because of inadequate staff and lack of training, not through unwillingness or ignorance of the need.

431. *Vocational schools.*—A few normal schools, including kindergarten training schools, and numerous Bible training schools of various grades, are to be found in all sections of China. The normal schools are chiefly of middle school grade or lower, as are most of the Bible training schools. The Physical Training School of Shanghai, under the Young Women's Christian Association,

is now requiring middle school graduation and enters the ranks of institutions of college grade.

432. *Colleges for women.*—The college stage was reached in 1908 when the Union College for Women in Peking (now Yenching College) was started. In Nanking, about the same time, the Methodist girls' school carried work above the middle school as the Nanking Woman's College, and pioneered in coeducation in some classes with the boys of Nanking University. This was discontinued when plans for a union college were formed. Ginling College opened in 1915, and has graduated three classes, conferring the A. B. degree under the Regents of the University of the State of New York. In Foochow, South China College (Hwa Nang) began work above the middle school in 1914, and has graduated one class.

433. *Coeducation.*—Canton Christian College is now coeducational, graduating one woman in 1921. Shanghai Baptist College admitted women in 1920, and Yale-in-China (in Changsha) admitted two students to the pre-medical course in 1921. In Canton coeducation was an evolution. In Shanghai and Changsha it followed the adoption of coeducation in government schools in response to a small local demand. Yenching, in 1920, became affiliated with Peking University. Present enrollments are as follows: Yenching, including two years of pre-college work, 118; Ginling, 70; Hwa Nang, 30; Canton, 23; Shanghai, 9; Yale, 2.

434. *Government schools for girls.*—In the government system only nine middle schools for girls, with 622 students, were reported in 1919. The emphasis has been on the normal school, and fifty-four of these schools are reported with 5,203 students. The government is favoring the use of women teachers in all elementary schools and coeducation in elementary and higher education, not in secondary schools. In 1919 the higher normal school for girls in Peking advanced to college grade and the National University admitted women. In 1920 the Government Teachers' College in Nanking, now Southeastern University, and in 1921, Nan Kai College in Tientsin, admitted women. Present

enrollments are as follows: National University of Peking, 20; Southeastern University, 15; Nan Kai, 16.

V. *Problems in Girls' Schools*

435. *The problem of teachers.*—In the case of women teachers marriage seriously interferes with the permanency of the staff. Another factor affecting the work is the time required for "extra-curriculum" demands made upon the woman teacher, all of which are legitimate, but overtax strength and make inroads upon time needed for relaxation and study. Many principals find their days so filled with petty cares and duties that there is no leisure for constructive planning, supervising and inspiring younger teachers, and the quiet living essential to the best work for others. It should be added, however, that members of the Commission visiting the girls' middle schools were impressed by the wisdom of some principals in delegating minor duties to others and reserving a margin of time for the larger demands.

There is need of qualified Chinese women teachers in the middle schools. The demand for college trained Chinese women is largely in excess of the supply, and until more Chinese women are trained it will be necessary to depend upon foreign teachers. The departments in which this need of Chinese teachers is especially felt are science, including domestic science, the Chinese language and art, and physical education. There is also a demand for qualified Chinese women as matrons of the schools for girls.

Securing the right type of Chinese men as teachers in a girls' school presents a problem. The salaries offered are too small to be an attraction; the position in a girls' school generally appeals less strongly to a man than a similar post in a school for boys; in order to satisfy the proprieties the man must not be too young, and enthusiasm, energy, and up-to-date training are generally not found in the older men. The latter are also more often lacking in power of discipline and ordinarily do not require as high a standard of work from the girl student as from the boy.

436. *The problem of adequate equipment and living condi-*

tions.—The first essential to a successful school is a strong staff, but a close second is adequate equipment. There is also need of more generous provision of homes and convenient and comfortable living conditions for unmarried women teachers, both Chinese and foreign. This need is especially to be noted in the case of country day schools.

437. *The problem of conservatism.*—The education of girls has been hindered in the past by conservatism, both of Chinese and foreigners. The girls' schools have not shared fully in general funds, and as a result, have had their greatest development under the auspices of Women's Boards. Chinese conservatism is still to be reckoned with away from the coast cities. The Christian church ought to lead in generous readiness to pay for the education of girls as well as boys. The fact that more than half of the girls in Christian middle schools are from non-Christian homes while the total number is far less than the Christian homes alone should furnish, indicates that there is still need of converting Chinese Christians to a recognition of the fact that the education of girls is fundamental in the building up of the Christian church and the Christian community.

438. *One method of solving the above problems.*—The problems of inadequate staffing, insufficient equipment and limited resources, could be solved in some localities by union of the girls' middle schools or by close coordination, one school emphasizing one line of work, and another some other line. It seems like unscientific management to maintain two or three schools in a community, no one of them adequately staffed, sufficiently equipped, or with a large number of pupils. The Commission recommends careful study of such schools, testing them by the requirements of an up-to-date standard secondary school for girls, and when they fail to meet such requirements, the consideration of union or coordination with schools of other denominations.

VI. *The Part Which Women Will Play in the New China*

439. The part which women will play in the new China emphasizes the need of making adequate provision for the educa-

tion of girls. The demand will be in many directions, but in none more insistent than in the schools. The call for women teachers in private and government, as well as in mission schools, both elementary and secondary, is far in excess of the supply. There is also a demand for highly trained Chinese women on the staffs of the Christian women's colleges, of government schools, such as the Higher Normal School for Women in Peking, and as deans of women in coeducational institutions.

The opportunity for well-trained teachers of physical education should not be overlooked. In all grades of government, private, and mission schools, the importance of physical education is being recognized and there is a demand for Chinese women, with such training as that given by the Young Women's Christian Association school in Shanghai. This training frequently offers the only opportunity for Christian influence in government schools.

440. The development of the Chinese home involves questions of hygiene, sanitation, food values, child study, clothing, architecture, in short, home economics in its broadest interpretation. It calls for the training of teachers and leaders, that the individual home-maker may be reached; of dietitians, matrons for schools and other institutions, women who must be not foreigners but Chinese, who understand the conditions and traditions, the customs and prejudices of their own country, and to this understanding, add the training of the scientist. The training in domestic science should also include the home-makers, not professional women alone, but the great majority who if rightly trained can make the Chinese home a source of real strength to the community and the nation.

441. The first work entrusted to Chinese women by the missionaries was religious. They were the Bible women, the evangelists among the women of China. There is still opportunity for the Bible woman, but in addition there is need of deaconesses, Bible teachers, pastor's assistants, leaders in religious education, evangelists, Christian Association secretaries. These posts require education; the old time partial preparation is not adequate for the wider field.

442. The opportunity for women in social service is not likely to be less in China than in western countries. The changing industrial conditions, the rise of the factory, the employment of women and children, the substitution of western types of manufacture for the home crafts, with all the social problems involved, will lead to new occupations for Chinese women, such as personnel managers, forewomen or advisers. Secretaries for the Young Women's Christian Association and the Red Cross, and playground supervisors, are already needed; there will be many other positions demanding trained women, as a social conscience is developed among the Chinese people.

There should also be investigators of social conditions, women engaged in research, initiating and carrying forward a better understanding of social conditions, the reforms needed, and the way to accomplish them. The minimum wage, child labor, safety devices, protection of women workers, the working day, home work, insurance against accident, sickness, unemployment and old age, cooperative industry—these are a few of the many industrial and social problems which China must solve and in the solving will need the trained woman as well as the trained man.

443. Among China's outstanding women are physicians, heads of hospitals, exerting a wide influence, but too few in number. Doctors and trained nurses are in demand for hospitals, dispensaries, community service, schools, and for general practice. A new field for qualified women is in the line of scientific research, e.g., biological and chemical investigation, and as technicians in medicine.

444. *The unusual opportunity for Chinese women.*—The fact that China is in the remaking gives to her women a special opportunity. Organized efforts to develop a social conscience, if wisely directed, will be of incalculable influence in shaping the future of the community and of the nation. Already there are organizations of Chinese women working along social lines. Such organizations will increase in number and will need trained leadership in order to make their best contribution to Chinese life. They also need the non-professional women, the voluntary service

of those who are alive to social problems and ready to help in their solving.

VII. *Recommendations Concerning Vocational Education*

445. Because of the present trend in the world and, in particular in China, the area of vocational and professional work shared by men and women is much larger than formerly, and larger than that which belongs to either men or women alone. It is important, therefore, that in making plans for training young people both men and women be considered. Too often in western countries an educational system has been planned entirely with men in mind, and, if it became evident that women also should be given opportunity to fit themselves for life service, they have been permitted to attach themselves to the system planned for men, without having special provision made for them, and without adaptation of the system to their special needs. This mistake ought not to be repeated in China. Rather, the value of the unique contribution of women to the whole task to be accomplished should be fully recognized, and, with a few obvious exceptions, definite and adequate provision should be made for them in all plans for vocational and professional training.

446. *Educational work.*

a. Many of the city primary schools are now taught by Chinese women, and there is every prospect that the demand for women teachers will increase. As conditions of village life improve and prejudices diminish, we may anticipate more women teachers in the villages, enlarging the demand. Although most women will probably teach but a few years at most before marriage, there is an increasing number who teach after marriage, making a somewhat more permanent profession. To provide women to teach in the elementary schools, the Commission recommends union normal schools for girls, normal courses in middle schools, and short-course normal schools for abbreviated preparation. See Chapter on Education of Teachers, Sections 225ff.

b. Many Chinese women will also be needed as teachers

in junior and senior middle schools, Christian, government, and private. The Commission recommends that these women be trained in junior and senior colleges of education.

c. Supervisors and members of teacher-training faculties will be in demand, and many of these posts will probably be occupied by women. There are many school administrative positions, also, that women fill best. The Commission recommends that the higher courses in school administration be open to men and women alike.

d. The kindergarten field, as in the past, is solely in the charge of women, and present opportunities for training should be expanded.

447. *Literature.*—The Commission recommends that the college or university specializing in the training of writers plan from the outset to train women as well as men, since there is immediate need of Chinese women who can write for Chinese women and children. It also recommends that middle schools and colleges especially encourage ability to write in modern Chinese.

448. *Medicine.*—Inasmuch as the expense of equipping and maintaining medical schools is so large, and the difficulties of staffing them so great, the Commission recommends that the schools established for men also admit women on equal terms, with special provision for living conditions and social life. See Chapter on Medical Education, Sections 334-339. It is recommended also that adequate provision be made for the training of women nurses and midwives.

449. *Religious work.*—The Commission recommends that every type of religious education offered to men should be open to women, since the range and variety of work for which they are needed is as great as in the case of men.

450. *Social service.*—All girls' schools should lay the foundation for social service by courses which not only hold up high ideals of citizenship and service, but are also definite and practical in the teaching concerning needs and the ways of meeting them. Service in the community should also be a part of every girl's school life. The Commission recommends that, in addition, women

wishing to become expert social workers be given opportunity for such training in the college or university specializing in that training.

451. *Business.*—Although there will probably not be a large number of Chinese women in the business world for years to come, the fact that a few are already successfully holding responsible positions, indicates that at least a small number will wish to receive special training. Believing that it is important that the women who are the pioneers in this field should know something other than the old competitive business methods of the Occident, and have opportunity to study methods of conducting business in accordance with Christian principles and ideals, the Commission recommends that the Christian college specializing in the training of men for business life, should also admit women.

452. *Home-making.*—The vocations especially adapted to women are few in comparison with those they share with men. Chief of them is that of home-making. All girls' schools, in a general way, seek to prepare their students to be good wives and mothers and to make happy homes. There should, however, be greater emphasis than at present on domestic science, and the other phases of household economics. The study of food values, the making of diets, the care of children, treatment of illnesses, are even more important in Chinese schools than in those of western countries, where there is much more general intelligence along these lines. The model home, in which girls live for a period of weeks assuming full charge of everything in connection with it, is a valuable adjunct of such courses. The Commission therefore recommends that all girls' schools offer instruction along these fundamental lines, and that some specialize in them.

453. *The Young Women's Christian Association.* — The urgent and increasing need of Chinese women as secretaries of the Young Women's Christian Association makes imperative the provision of training for the preparation of young Chinese women for this work.

VIII. *Education of Adult Women*

454. Provision for the education of adult women is important in a country where many women have had little or no education before marriage, but where enthusiasm for the education of women is growing, and where the part which women are expected to play is increasing. Many a man wishes his uneducated wife to receive education, and many an uneducated woman cherishes ambitions to learn. It is generally not practicable for adult women to enter the girls' schools, and other provision must be made for them.

455. *Types of education.*

a. *Schools.*—Schools planned, not for girls, but for grown women, have proved useful. Some of these are boarding schools, the women giving their entire time to school work. Others are day schools, but claim most of the time of the women attending them. Such schools meet a real need and the Commission recommends that they be continued and developed.

b. *Clubs and classes.*—There are many women whose home responsibilities make attendance at school impossible and provision should be made for them. Schools, churches, and the Young Women's Christian Association are natural agencies for bringing women together in classes to study along various lines. It has been found possible to give considerable education to mothers in connection with schools for young children, some kindergartens having succeeded in enrolling the mothers in daily afternoon classes. Mothers' clubs and classes, held in connection with churches, have reached some women. The institutional churches are giving special attention to classes for adults and some of them offer courses in a variety of subjects. The Young Women's Christian Association is still young in China and fully organized educational departments are so far established in few cities. This work is, however, developing rapidly and the Commission believes that the Association in the centres where it is established should take a large share in the extra-school education of women. See Sec-

tions 413 b regarding the use of the school for the extra school population of the community.

c. *Lectures and exhibits.*—Another method of extra-school education for adult women is the impartation of knowledge through lectures. What has been done in health campaigns is an illustration of the possibilities of this method. The value of the exhibit is even greater in a country where few women can read sufficiently well to profit by books than in lands where the ability to read is almost universal. Such exhibits, for example, as are found in the Institute at Tsinan, showing right and wrong methods of sleeping, taking care of food, treating sickness, caring for children, teach vivid lessons to the thousands of Chinese women who visit the Institute. The exhibits showing the life and work of women of other countries must also do much to stretch the horizons and awaken the ambitions of Chinese women. The Commission believes that this is a valuable method of contributing to adult education.

IX. *Higher Education*

456. *The three types of colleges.*—The Commission recognizes a place in China for three different methods of educating men and women: (1) in separate schools; (2) in the same schools and the same classes: (3) in coordinate or affiliated schools, in which equipment such as libraries and laboratories may be used in common, the same staff may serve both schools, and certain courses in which the class is too small to be divided may be offered to men and women together, but in which there are separate classes in many subjects.

457. *Coeducation.*—The Commission believes that there is no objection to providing for boys and girls together in the early years of school life. Recognizing the danger of a rapid change in the custom of a country, it seems preferable under present conditions in China to separate them in the middle school period, and either in distinct institutions, or in coordinated colleges, during the first two years of college work. On the other hand, in view of the

great need of college educated Chinese women, the limited money and leadership available for Christian work of college grade in China, the great distances, the diversity of language, and the fact that the existence of an opportunity for higher education results in the determination to secure such education on the part of many students who would otherwise be content without it, the Commission recommends that, where there are women who cannot easily avail themselves of the opportunities for higher education offered in a woman's college, but might avail themselves of such opportunities nearer home; and where the plan of coordinated colleges is impracticable, colleges for men be open to women also, on the coeducational basis.

458. *Social Relations of Men and Women.*—The Commission believes that whether men and women receive their college education in separate, coordinate, or coeducational colleges, they should be given ample opportunity for natural social relationships together. The college can ensure opportunities for such companionship under right conditions, and there can be no assurance that the conditions under which it is secured afterward will be right. Moreover, if the educated men and women of China are to think and work unitedly in facing their country's problems and meeting its needs, the college period is the ideal time to prepare them for work together in the future. The students of China to-day seem inclined to take as a matter of course that "all things are made new," and there is every reason to believe that it may be even easier in China, than in some other countries, for women to be full co-workers with men, provided they are prepared for this in the right way during the years of their education.

X. *Summary of Recommendations*

(1) *Financial support.*—A larger proportion of Board appropriations for the education of women.

(2) *The strengthening of middle schools.*—

(a) Increases in the teaching staffs sufficient to free one person for administration and supervision and to give teachers

time for adequate preparation of their work and for personal influence upon the students.

(b) Greater emphasis upon vocational subjects, such as teacher training, domestic science, and also upon physical training.

(c) Union or close coordination of schools in communities where there are two or more schools inadequately staffed and insufficiently equipped.

(d) Limitation to a junior middle school where there are few students in the higher classes, and provision for those few in another school.

(e) Closer cooperation, on the part of faculty and students, with private and government schools.

(3) *Higher education.*—

(a) The strengthening of existing colleges for women rather than the opening of new institutions.

(b) In regions where there are women who cannot avail themselves of opportunities for higher education offered in a woman's college and where the plan of coordinated colleges is impracticable, the opening to women of colleges for men on the coeducational basis.

(4) *Vocational and Professional Training.*—

(a) Adequate provision for women in plans for vocational and professional training, in schools and colleges specializing in such subjects as literature, medicine, religious education, social service, business.

(b) Emphasis upon schools for teacher-training.

(c) Teaching of domestic science in the schools in general, with specialization along this line in some schools.

(d) Provision for training secretaries for the Young Women's Christian Association.

(5) *Education of adult women.*—Increased emphasis upon the education of adult women, including schools, classes, clubs, lectures, and exhibits.

CHAPTER XIII

RELIGIOUS EDUCATION

I. *Introduction*

459. Religious education as conceived in this Report is not identical with Christian education, but is a particular phase of it. It refers to direct efforts by instruction and training to inform the mind on the subject of religion and morals, to secure conversion and to develop character. Courses in algebra and Roman history may properly come within the scope of Christian education and rightly conducted may have a religious and moral value, but they would not fall within the scope of religious education as the term is here used, because their relation to religion and character building is indirect rather than direct and immediate.

460. But the more the subject is studied in the laboratory of experience, the more clear it becomes that religious attitude is not determined and moral character is not built up solely or perhaps chiefly by oral instruction or the printed page. The educative forces of life are varied, and this holds especially in the realm of morals and religion. Not only what the teacher teaches, but even more his character and personality—"What you are speaks so loud, I cannot hear what you say"—not only what enters in through ears and eyes, but even more what goes out in the varied expressions of life, speech, work, play, make and shape character.

This fact and the recognition of the great importance of the subject have led in recent years to earnest study of it in Christian lands. But although much light has been thrown upon the subject of this study and real progress has been made, a fully satisfactory solution has not yet been reached.

461. The subject has also received earnest attention in Christian circles in China for a period of at least fifteen years, as the series of resolutions passed by various conferences since 1907 clearly show. Even if the problem had been solved for America or England and the fundamental principles had been discovered and stated, conditions are so different in China that it would still require original study. This Commission, charged with responsibility for study of the whole field of Christian education from kindergarten to university, has not been able to give that measure of attention to the specific problems of Christian nurture in the home, church and school to which its importance would entitle it. The report on this matter must, therefore, be rather a statement of the field covered, a strong affirmation of our sense of the paramount importance of the subject, and some suggestions respecting the different divisions of it, than any attempt at a thorough-going solution of the problems.

II. *Character Building*

462. The fundamental purpose of Christian education is the development of Christian character. In almost every conference held by the Commission this was emphasized not only as a matter of great importance but as the distinctive aim of the Christian schools. To the degree in which character is the result of our work, Christian education succeeds; in proportion as the schools fall short of its attainment, the distinctive contribution is lost. The great importance of men of character in the future life of China, and their peculiar relation to the Christian schools, warrant separate discussion not only of the qualities of character itself, but of the educational means of achieving it.

463. Christian character, meeting a new situation, determines the right attitude for a Christian to take and then follows this with corresponding conduct. It is not a matter of conduct alone. A man may act in a Christian manner as a result of habit, accident, or force of circumstances. This would not necessarily indicate character. Nor is it a matter of the determination of the right attitude alone. A man may have the highest Christian ideals and

principles, and act very differently. Only when a man has developed within himself a keen sensitivity to the call of an educated conscience and has accustomed himself to act in accord with the dictates of that conscience, can he be trusted to respond to new and trying circumstances in a Christian manner. This is character. When he has achieved this he is to be relied upon. People seek his advice. Responsibilities are heaped upon him. His fellow men feel safe. He is neither a moral philosopher remote from life, nor an opportunist bending to the varying will of popular opinion. In the deep rocks of Christian ethics, his character is an anchor holding fast against the tide of easy acquiescence to customary traditions.

464. This certainty of unvarying right conduct in the face of difficult and unforeseen conditions, the keynote of character, implies (1) a knowledge of right and wrong, (2) a habit of right conduct, and (3) a combination of these, implying the ability to see right and wrong in new situations and the ability and habit of ordering conduct to comply with this new view. The first and second are themselves large educational tasks, but the third, so necessary to true character, is far more complex, being perplexing to analyze and extraordinarily difficult to accomplish. This perplexity and difficulty of character building has led to confused thinking, yielding such a statement as "you cannot train character," which has done much harm. Educators are encouraged to throw up their hands and hope for the best. On the contrary, we hold that character is, in some of its important elements at least, a specific and definite thing, that it can be trained, that educators can aim at it, and that with more precise methods better results can be hoped for and accomplished.

465. The first element of character, a knowledge of right and wrong, presents a teaching problem that is relatively simple. Despite the obvious differences in importance and size of the field it constitutes an educational problem similar to teaching the rules of health, formal English grammar, or the theory of plays and games. In proportion as the matter is correctly appreciated at first, has a satisfying result, and is either vivid or frequently

repeated; the material becomes a part of the knowledge of the student. This is the effect of the system of moral instruction in France, the result of the daily period in the Japanese schools, the old Chinese educational system in part, and formal Bible study and Sunday school work of the old-fashioned sort. The pupils learn what to do and what not to do. They are able to quote rules of conduct and to discuss honesty, purity, filial piety, and temperance. It should be noted that too often the result is merely a knowledge of moral conduct, not moral action; nor should this be unexpected. It has been proved that a knowledge of English grammar and the ability to speak or write English are not closely related. Physicians are sometimes unhygienic in their manner of life. No correspondence school offers a course in swimming. So a course in ethics, or moral instruction, or even Bible study of a formal sort, can not be expected of themselves to yield results greater than ideas about morality. Moral conduct as a result would be accidental rather than necessary.

466. In true character building, ideas about morality are important; and in the imparting of ideas, definite educational principles may be followed. There is a wealth of experience to draw upon. One thing should be taught at a time, to make a correct first impression. Pictures and charts, used so widely in Japan, assist in this. Justice on the part of the teacher, and strict attention to results, will make the child pleased with the right response, and dissatisfied with the wrong. Vivid illustration and application of principles taught, and visual instruction, serve to intensify the point; and careful repetition and drill will fix it. There is no reason why any skillful teacher should not be able to give all normal pupils as full and complete knowledge of right and wrong as the curriculum of the school contemplates.

467. Moral conduct, also, is relatively easy to teach; being an educational task similar to teaching golf, automobile driving, or conduct at the dinner table. Here the emphasis is not so much upon what a person knows as on how he acts. Many a person who has studied the etiquette book is uncomfortable in polite society. We learn to do by doing; the emphasis is not on knowledge but

performance; the result not the ability to tell something or pass an examination, but to act in a certain way. Furthermore, as a rule the performance excels in proportion as it is a matter of habit. The golf player who considers his elbows, wrists, feet and eyes at each drive, finds himself in the sand trap. In some types of society, forms of conduct were instilled in all the youth, notably in primitive society. "Theirs not to reason why, theirs not to make reply, theirs but to do or die." Conduct of certain types was forced upon the boy or girl by example, by practice, by all the educational forces of the tribe. Results were tested by the severe trials of the initiation ceremonies, the emphasis being on conduct alone, and not at all upon the ideas behind the conduct.

468. In modern education there is also a wealth of experience in conduct training. It is a matter of habit formation, now so carefully analyzed by the psychologists; depending upon a notice of the early trials and errors of the person, the prompt recognition of the right response when it comes, the rewarding of the right action and penalizing of the wrong, and strict effort, once a right response is fixed, forever to prevent a relapse. Right conduct, whether in small matters like golf, motoring, and manners, or in important matters like morals, can be taught directly, not as a by-product and there are ways of teaching that are right and ways that are wrong.

It is here that association with men and women of character has its greatest value. Students imitate not only the teachers but the older students, thus catching the spirit of the school. Right conduct is habituated, and the tendency to relapse is diminished, if right examples exclusively surround the learner.

469. But neither moral ideas, nor correct moral habits, nor both together, are certain to produce the moral trustworthiness that we call character. To both these must be added an ability to perceive the principle applicable to a new, previously unexperienced situation, and the will to act in accordance with it. The moral actions of the primitive tribe extended only to their traditional environment and the change of situation caused by the introduction of foreign ideas frequently brought about their moral downfall.

Staid citizens with high standards in their home surroundings became mightily changed when they entered the army, doffing not only the civilian garb but the manners, customs, and social controls of home. For successful character building it is necessary to extend the attitude of moral inquiry from the original situations in which it is taught, to new situations over which the teacher has no control.

470. Out of this necessity of preparing one to act rightly in new situations arises one of the great difficulties in the formation of character. In a formal way we may teach the ideas; in a definite and prescribed way we may teach and habituate the conduct. But the combination of the two requires so large an educational situation, and so close approximation to life that it is almost too big to be confined within the walls of the classroom. Illustrations of success in relating moral ideas to conduct are found in the Boy Scout movement, the plays, games and school life of the English public schools, systems of student self-government and the entrusting of responsibility in many ways to immature students. The person interested in this phase of character building will do well to read the Scout Manual and watch the practical application of the Scout oath. He should read sections of "Tom Brown's School Days," and especially the analysis of English education in "The Brushwood Boy" by Kipling. Plays and games, student activities and government, social relations, provide for this training. It should be noted, however, that only the opportunity is provided. Mere provision does not guarantee success. Fine teachers through their intimate contact with students can assist the process, often unconsciously, but far more often in a carefully planned way.

It is also well, in this connection, to allow student consideration of breaches of discipline or variations from proper conduct. If the teacher alone is the judge, one pupil is helped. If many pupils are allowed to judge, the educational value of the object lesson is extended.

It often happens, however, that real life situations of this sort are difficult to provide in a school environment; teachers

are too few, time too limited, the pupil's stay in school too short. The next best substitute is to give moral knowledge and habituate moral conduct as outlined above, making every effort to bridge the gap between the two. Thus instead of mere moral teachings, successful teachers make use of biography. Here the teaching extends beyond moral statement and lives in the life of some person in the past. The life of John Howard, or Abraham Lincoln, or St. Paul, or Florence Nightingale, yields not merely moral maxims; it also shows the working of these in an environment very like our own. Another successful method is the maxim considered fully and then applied to a situation quite well understood by the student, such as is found in the pictured stories for Sunday-schools. These are excellent methods of giving moral ideas. They may possibly yield moral conduct; and when they do, the result is far better than ideas taught at one time, and conduct at another. The danger is that the conduct will not follow; and only by rich experiences, provided in school life and school influence outside in the community, may the teacher be certain that his purpose has been accomplished.

471. Real character, however, will not be built until the student, knowing right and wrong, habitually right in conduct, and usually associating conduct with the idea behind it, has in addition the facility of searching out right ideals in new situations and following them with corresponding conduct. This can never be certain of achievement; but it is certain that there will be far greater likelihood, if the pupils are practiced in meeting difficult moral situations, without having everything prepared for them.

At the beginning, it would be well to make use of the little lessons such as are found in the drawings of Mr. Espey of Shanghai. Here a moral situation is pictured to the student, and the query raised as to the right form of conduct to take. Other teachers raise a question in class, such as "What should you do if . . . ?" and discussion follows. There are many ways in which this method is used; beginning in simple form and gradually becoming more complex, the student is trained to note that the simplest moral principles have very wide application and differing

application in differing circumstances. Here also, the teacher can not be certain until he sees the result in conduct, and there must be great ingenuity used by teachers and principals in thrusting pupils into situations where such moral scrutiny and new application are needed. Careful study of the practice of many famous teachers shows that time and again they put tried boys and girls into difficult places, for the purpose of giving them a chance to test the powers that had been developed after long and hard effort. This is difficult to provide, but it is necessary if we would raise character building from a by-product to a particular end of the educational task.

472. The thesis of this chapter is that true character is greater than mere moral knowledge or right conduct. It rests on the conscious following of right ideals, ideals often new in their particular application. The Christian school that consciously tries to build character must therefore include four objectives in its educational scheme: the giving of knowledge of right and wrong; the habituating of right conduct; the relating of ideas to conduct, and conduct to ideas; and the education of conscience, or in other words accustoming a pupil to seek wider application of particular moral ideas, and following them out in conduct. Christian schools in China now provide all these elements, but not all with equal skill and success. Progress will depend upon study of the peculiar reasons for the success of certain schools, and the use of these methods elsewhere.

473. In undertaking this important work Christian teachers have a great advantage in the fact that the New Testament unifies all its ethical and religious teaching in two inclusive comprehensive principles, viz., faith in God as the heavenly Father and regard for the welfare of others equally with one's own (in New Testament phraseology, love), and furnishes in the life and personality of Jesus a perfect exemplification of these principles. Thus it not only simplifies the problem by substituting for a long list of duties these two central principles, of which all specific commands are illustrations and to which they are subject, but by pointing the way to personal fellowship with God through Jesus

Christ provides the dynamic for the control of conduct and the development of character.

There is no phase of the work of the Christian educator in China which more insistently demands thought and attention than the task of making the ideals of Jesus as exemplified in his conduct so dominant in the life of the students of Christian schools that they will instinctively and habitually act in accordance with them in familiar and unfamiliar situations. To achieve this, bringing the matter down from the realm of abstract discussion to that of actual realization in character calls for the earnest thought and effort of the Christian teacher.

III. *Religious Education Through the Church Service*

474. The work of the churches in China as at present carried forward does not provide a large place for education. We recognize at once that the organization of a church in China with a director of religious education giving all his effort to the task which essentially belongs to such a director, is at present nearly impossible. What educational effort there is must come largely from the preacher himself.

From all that we can learn, the preaching from most of the pulpits of the churches in China has little educative value. Even in the stronger independent congregations the complaint is that the preacher does not give the people anything to think about. The sermons are for the most part hortatory. There seems to be little attempt to get hold of fresh presentation of the truth, or even to organize thought for effective statement. Discriminating listeners to Chinese preaching say that the thought runs in a circle the same ideas being repeated week after week largely in the same general phrasing.

475. The problem then is that which has so often confronted us in other phases of our study, that of better training for service in China. We urge upon all those in charge of the selection of candidates for the Chinese ministry, the necessity of training in the effective presentation of thought in public speech. We urge

upon theological schools and upon those directing the work of the preachers the emphasis upon a Biblical type of preaching. The simple telling of a Bible story before a congregation of Chinese villagers, and Chinese are most adept at story telling, ought to be more interesting and effective than exhortation. This would require on the part of the preacher constant study of the Bible, but such study ought not to be impossible with the resources of time at the command of the preacher. What China seems to need for the religious instruction of the church is an emphasis upon the expository type of preaching, by no means omitting emphasis on the essential aim of bringing hearers to that doing of the Divine Will which leads to knowledge of the Divine Truth.

476. We wish to reenforce a point made in the Chapter on Agricultural Education, namely, that one of the Sunday services might well be reorganized to make it a sort of community discussion. Let the theme for discussion be anything in which the community happens to be interested, better methods of farming if the community is rural. Under measurably skillful guidance the discussion can be given a worthy moral aim. We imply, of course, such skillful guidance, not an aimless conversation, though any elements introduced to make the meeting sociable and free will be well worth while. Since the meeting would be held in a church, the introduction of the religious element would be expected, but this element ought not to be so prominent as to discourage the member who wants to talk about a new kind of fertilizer. In other words, the church could and should be made a real community center of educative power. Of course we realize that the minister who could effectively be a community leader is of the sort who could preach effectively. The problem here is to find the man. It all comes back to adequate training and support of the ministry.

477. The children whom the Sunday-school in China desires to reach are usually divided into three distinct groups: (1) the children of non-Christian parents who know nothing of Christianity; (2) the children of the church members; (3) the students in the Christian schools. The third group may overlap both others,

but constitutes a distinct problem in itself, inasmuch as the students in Christian schools are usually receiving daily religious instruction, and are by no means dependent upon the church for such teachings.

The *China Sunday School Journal* classifies Sunday schools as follows:—

(1) The regular "church" Sunday-school.

(2) The "student" Sunday-school, the membership of which is "composed of pupils and teachers regularly engaged in ordinary school work," and in which the attendance is usually non-voluntary.

(3) The "neighborhood" Sunday-school, intended especially for children of non-Christian families, which is usually conducted as a mission of some church and held either in a separate building or at a separate hour.

(4) The "expository" Sunday-school which is an expository preaching service, led by preacher or Bible teacher. "In this form of Sunday-school there is little question and answer, and no attempt at grading or classification beyond that of men, women, and children, and possibly members and inquirers."

(5) The "church-student" Sunday-school which is said to comprise the largest number of regular Sunday-schools in China. Two-thirds of the children are temporary students in the mission educational institution, the remainder being the church members, inquirers, and outsiders belonging to the local church community.

478. It may be questioned whether the "church-student" Sunday-school can possibly do effective work, with so heterogeneous a group, and whether it might not be well for the church to concentrate its efforts on giving religious instruction to the children who are wholly dependent upon it for any Christian teaching, holding the Christian schools responsible for giving such teaching to their pupils. It is surely far more important that a strong Sunday-school be built up for children from non-Christian families, where the only chance of learning Christianity is in such a school, than to give one more hour a week of religious instruction to children

already receiving it daily in the Christian schools. It is not possible to meet the needs of both these groups effectively in the same school. There is moreover real danger of turning children against religion if too much religious instruction is imposed upon them. For the older students, at least, it would be better to provide a channel of expression for the truths they have been learning in their schools throughout the week, than one more hour of religious teaching. Christian schools may well furnish many of the teachers for the church and neighborhood Sunday-schools, and groups of older students may, as is now the case in many schools, organize and conduct Sunday-schools in places where there are no churches.

479. It is a question, too, whether the children of church members and those of non-Christians can be most effectively cared for in the same school. The difficulty increases as the children grow older. The teaching needed by children familiar from their birth with the Christian truth, is very different from that required by children to whom the gospel story is a wholly new one. On the whole it would seem better to care for the children of members of the church in a Sunday-school of their own; for the children of non-Christians in a school held at another hour or in a separate building; and to face frankly the question whether Sunday-school attendance should be expected of children in Christian schools who are receiving religious teaching throughout the week, until they are qualified to join the teaching staff of the Sunday-school.

480. In China, even more than in other countries, the religious instruction of adults is one of the important tasks of the church. In dealing with this problem it must be remembered that many church members cannot read easily, that many of them have no great familiarity with Christian truth, since they are first generation Christians, and that because China is a non-Christian country, many adults are not much more free for study and worship on Sunday than on other days. Giving religious education to adults is a far more difficult problem here than in Christian countries.

Among the adults whom the Christian forces should be definitely planning to reach with religious education are the students in government and private schools. These schools are in

most cases open to Christian influences. Even when it is not possible to hold courses in religious education within the schools themselves, the students are usually free to attend them elsewhere. The Young Men's and the Young Women's Christian Associations have rightly been requested by the missions to make these students their special care, and are doing so. The fact that they are interdenominational, that they are not churches, that they combine educational, recreational, and social features with their religious work, that they are a natural medium for interschool relationships, and that they already have popularity and prestige with the government and private schools, makes them the natural leaders in coordinating the work of the Christian forces for this important group. It is necessary, however, that they have the cooperation of the churches in their work.

IV. *Religious Education in Week Day Schools*

481. There can be no question that definite religious instruction should be a part of the curriculum of every Christian school in China. Whether a school is conducted for the children of Christians with the purpose of equipping them for life; or for the children of non-Christians for the purpose of winning them to Christianity; or for the children of non-Christians not primarily with a view to their conversion but looking to their larger equipment for life and the gradual permeation of the non-Christian community with Christian ideas; or for both Christians and non-Christians with a view to the development of a strong Christian community; instruction in religion is essential to the most effective fulfilment of the purpose of each and every Christian school in China. Its inclusion in the work offered all students needs no apologies by schools which are avowedly Christian schools, and which have been established for the purpose of giving to young Chinese people the best possible equipment for life, the most important element of which is the achievement of high character.

482. Whether or not all students should be required to take

courses in religion is a question deserving careful thought. The answer to it may be a different one in the case of the primary school from that in the case of the college or even the middle school. On the one hand, it may be urged that if a school is known to be a Christian school, supported by Christian missions, and if parents and students understand that courses in religion are required, it is wholly reasonable to put among the required subjects those courses which will give students a knowledge of the religion which is our best gift to China. On the other hand, experience has sometimes indicated that to require a student, against his will, to study a religion other than his own, is to create a defensive, even antagonistic attitude, toward that religion. Moreover, it may well be that if the teacher of a course on religion does not have to compete with other courses, he may almost unconsciously allow himself to offer a less vital, vigorous, and attractive course, than he would give if students were not forced to take the work whether it was interestingly given or not. Perhaps, in most cases, a middle ground of requiring a few basal courses, but making the majority of them electives, will be the wisest plan.

483. If, however, a school makes any courses in religion a part of its required work, it thereby puts itself under obligation to give as thorough, strong, and attractive courses in this subject as in any other subject. It should not be assumed that such work can be given by every Christian teacher in the school. Many earnest Christians have not had the opportunities for special study and training in religious education which are required for strong teaching in the subject. No Christian school should put its work in religious education into the hands of teachers not as well equipped to deal with their subject, as are those who are giving the courses in science. It may be expedient in all cases to have all the religious instruction given by a teacher who does this work only. But whether this be the case or not, the work in this field should be equal to the best. We fear this is not always the case, but that very often the courses on religion and the Bible are the poorest that are offered.

484. It is sometimes urged that every teacher in a Chris-

tian school covets the opportunity to teach at least one Bible class, and that to have a special faculty on religious education seems to suggest to the students that these members of the staff have a keener interest in religion than those who are teaching so-called secular subjects. Surely there are innumerable ways, other than the teaching of a curriculum Bible class, by which teachers may influence the spiritual lives of their students, and by which they may make unmistakably clear their supreme interest in the fundamental Christian purpose of the school. Religious education is a subject worthy of the best-trained teachers it is possible to secure.

In order that every teacher responsible for giving instruction in religious education may be equipped for this task, whether he be teaching in a lower primary grade, or on a university staff, all plans made for training teachers of every grade should include careful attention to the training in this fundamentally important subject.

485. The problem of the courses in religion in Christian schools in China is a complex one, which should receive thorough study. It requires a study not only of such matters as the religious psychology of children, of adolescents, and young adults; of religious pedagogy; of the adaptation of different sections of the Bible and different aspects of its teaching to students of different ages; but also of the special problems created by the fact that these schools are in a non-Christian country, that the children in them are in constant contact with the influences of non-Christian religions, their temples, teaching, worship, customs, and superstitions; that some of the students are from Christian homes, where they have received Christian teaching from childhood; while other students in the same schools come from non-Christian homes, and have known nothing whatever of Christianity.

486. It may be laid down as a general rule that the courses in religion given to Chinese students should take account of the ethical teachings of the sages of China, which many of the students have been taught to revere, with which all are familiar, and which may be made stepping stones to fuller knowledge. Not less

important is the application of the truths taught to the particular needs of the Chinese people and the Chinese nation.

The mapping out of such courses of study calls for the efforts of specialists. There should be some permanent group of well equipped men and women giving their best thought to the problem of how Christianity may be most effectively taught in the schools of China, from the kindergarten to the university. The religious work departments of the Young Men's and the Young Women's Christian Associations have given much thought to the question of courses for students in religion, and although most of the texts they have published have been intended especially for extra-curriculum classes, these organizations should be able to offer valuable help in the solution of the problem as applied to Christian schools of all types.

487. That there is need of such study is evident as one looks at the courses offered in religion in schools in China to-day. Many teachers have expressed a desire for help in planning courses along this line, realizing that there is often repetition in the work given, that the order in which courses are offered may or may not be logical or psychological, that the proportion between Old Testament and New Testament is often a purely arbitrary one, and that the entire course has been planned without sufficient knowledge of the principles which should govern its planning. Some schools have had no other principle than that of following the order of the books of the Bible, beginning with Genesis. A school should not be expected to work out its own course. A group of experts should give thought to this most important matter, and suggest schemes of study which may be adapted to the needs of individual schools.

488. It goes without saying that although such subjects as comparative religion and biographies of Christian men and women have an important place in any scheme of religious education, the Bible should be the basis of most of the courses. Too much emphasis cannot be laid upon the importance of so teaching the Biblical courses that they shall stimulate the student mentally, morally, and spiritually. A Bible class which does not make the

student do vigorous thinking, and does not add to his intellectual treasures, is not a good class. On the other hand, a Bible class which imparts information, but does not invigorate and strengthen the student's moral and religious life, is also a failure.

A thoughtful Chinese woman, a third generation Christian, and an earnest Christian worker, confessed that when she left middle school it was with the resolution never to open her Bible again, so weary was she of the uninteresting required Bible study which she had had throughout her school years. Her college Bible study opened a new and wonderful storehouse of truth to her. But many a student does not go on to college. Every middle school, every primary school, should have such Bible teaching that so far from desiring never to open the Bible again, the students should finish the course with a keen sense of the value of the Bible for daily living and an appetite for further study.

489. In addition to classroom instruction the service of worship is a valuable means of religious education. Here again the question of the compulsory attendance of the student is a perplexing one. Some educators who believe that it is wholly justifiable to require students to attend classes of instruction about a religion other than their own, hesitate to require them to attend Christian services of worship. Whether school chapel service is compulsory or not, it should be made so vital, so attractive, so truly worshipful, that students will wish to attend it.

Some schools lay emphasis on the creation and development of the mood of worship through the chapel service. It is held in a room built for the purpose, the very lines and coloring of which are conducive to worship. The service is reverent and dignified, given wholly to the things of the spirit. Perhaps some of us do not fully appreciate this means of religious education, yet to many an impressionable student, the atmosphere and spirit of worship may teach more of Christianity than many a talk about it.

490. A third means of religious education is participation of the students in the voluntary religious activities and organizations of the school. The influence which is thus exercised can

be exerted in no other way. The Young Men's and the Young Women's Christian Associations not only give students opportunity for expression of the Christian spirit and ideals, which they are learning in the school, but also for sharing in the fellowship and service of these voluntary Christian organizations, itself one of the most effective methods of learning about Christianity. It is through these organizations also that students come into natural fellowship with the members of the Associations in other schools. Such interschool Christian fellowship in service undertaken together, in summer conferences and the like, can mean no less in China than it has meant for years to students in Great Britain and America.

V. *Religious Education in the Home* [1]

491. The home in China is still an uncultivated field for Christian religious education. According to the report of the China Continuation Committee, published in 1917, after a study of the Wu-Han District on the subject of daily worship in the homes of church members, two-thirds of the church members live in homes where the influence is predominantly non-Christian, and approximately only twenty-two per cent of Christians are living in homes which have daily prayer. When it is considered that only one in a thousand of the population of China is Christian, it is clear that if China is to be Christianized the large number of non-Christian homes, as well as those that are Christian, present large opportunities for service and work.

492. *Religious education in the non-Christian homes.*—This line of work has been and still is being carried on to some extent by certain evangelistic agencies. Students of different schools often give time, aside from their academic work, to the visitation of their neighborhood homes, teaching, helping and making friends. The purpose is that, in some way or other, Christianity may be introduced into these homes. There are those who are hired by churches and schools for this special line of work, and they are

[1] This section was prepared by a Chinese educator.

known as "Bible Women." These workers are often equipped only with primary education and a limited knowledge of the Bible. They are sent out day by day to visit homes in country and city. Sometimes a Bible woman is accompanied by a foreigner as her supervisor, advisor or helper. They usually undertake direct evangelistic work, preaching, singing or teaching. Through these workers women and children in many families are taught to read simple religious books, to sing a few songs, to accept the Christian faith, and are even led to join the church.

The place of these Bible women should be made much more dignified and effective. Their education should be above the higher primary school and should include good courses in the Bible and training for social service. They should be acquainted with the family conditions of their environment, the place of women and children in society, the different kinds of philanthropic work, and their own responsibility for the uplift of those for whom they work. The complicated system of the Chinese family, where three or four generations live in the same house; where polygamy is still in practice; where economic conditions are unfavorable to many; where illiteracy still prevails; and where the place of woman in many homes is still lower than that of man, produces many unhappy homes and broken hearts. If religious education could be introduced into such families through applied Christian service of different kinds, the results of the work would, no doubt, be a hundredfold. For the blind to lead the blind is impracticable. But a religious leader like this should not only be able to see, but also to see with clear-sightedness, and should be equipped with a good and sound education and inspired with true love and sympathy for her sisters in the home.

493. *Religious education in the Christian homes.*—Very little has been done in China to stimulate and direct parents to the realization of their high duties in respect to the moral and religious development of the family. According to the China Continuation Committee report, the reasons given by Christian families for the non-observance of family worship are: (1) inability to read; (2) frequent absence from home of the only one able to lead

prayers; (3) family too busy; (4) opposition from non-Christian element in the family; (5) general indifference. A sixth reason ought to be included, which is that parents do not know that the duty of religious education of their children does not rest wholly with the Sunday-school or Christian school, but with themselves. The above reasons might also be given for the neglect of all phases of religious education in the home. It is true that many of the parents of Christian families are handicapped by the above causes, but, when they are well trained themselves and are real, earnest Christians, the problem of time and opposition from non-Christians will become small matters. The adequate training of parents in their religious duties in the home is very important. Unless the parents of Christian families are true and earnest Christians themselves, unless they are educated, and unless they realize that the home, where their duties are, must be both educational and religious, they will not be able to bring up properly-trained Christian children.

Christian homes provide the best ground for effective religious and moral education. The home is the place where the religious and moral ideas of the child grow and find expression. A child of a certain Christian Chinese family was known to dislike Heaven because whenever a friend or relative went there her mother wept. Another child, whose mother had made him a promise of a gift, was known to pray that God might prevent his mother from telling a lie. Children of China, like those of other nations, like to ask questions, especially along the lines of religion, which they do not fully understand. How are our Christian parents meeting these demands? What kind of education must they receive so as to be prepared for the training of their children? The parents of the Christian home must realize the harm of uneducated affections. Their punishments and rewards must be timely and reasonable. As judges in the quarrels between their children and those of their neighbors, they must be perfectly square; they must realize that it is harmful to teach their children to punish the floor after a fall. They must know how to love their children in the way that God loves mankind.

494. The Chinese idea of family relationship and social obligations should help children to understand the idea of the larger world family, the fatherhood of God, the brotherhood of man, and their obligations toward them. Filial piety, reverence for the elder persons, love, loyalty, propriety, self-denial, and the different social relationships, which are taught so much by the sages of China, ought to be given a double emphasis with the world-family in view. The reverence for God should be given expression in all kinds of worship like regular family prayer, church attendance, the saying of grace at meals, and individual prayer. All worship must be spontaneous, a natural portion of family life and program, and something to look forward to. If family worship is forced and unintelligently led there is great danger.

495. Festival days are looked forward to by children with great interest. Parents ought to take this opportunity to convey to their children the significant religious meaning of each one of those that are observed. Christmas should not be adopted simply as a day for gifts. Easter should add to the family the meaning of a new life. New Year's should be celebrated with the aspiration and blessing from above. A few of the Chinese festivals may be observed to the advantage of children. The full moon, the winter festivals, and the like, not only add to the enjoyment of the home but also contain meanings of thanksgiving and gratitude. Lessons should be taught from the observance of each of those that are observed.

After all the good example of the parents is the most important factor in religious education in the home. Parents cannot expect children to live peacefully unless they are at peace themselves. Children cannot be expected to deal fairly and truthfully with those around them unless the parents should behave likewise. As far as the parents are Christians, so will their children be.

496. A Christian atmosphere should prevail in the Christian home. The Christian spirit cannot be taught but must be caught. To live Christianity is the most important method of religious education, especially in the home. Children should acquire the habit of treating animals, the weak, the sick, the younger, and the

servants of the home kindly and sympathetically. They must learn to look upon housework, or any other kind of work, not as drudgery, but as pleasure. They must remember that the good is always better than the bad, and that living Christ-like lives wins the love of God and their fellowmen.

497. The church, the Young Women's Christian Association, the theological seminaries, the Bible training schools and the week-day Christian schools are asked to pay special attention to the question of religious education in the home.

The theological seminaries should teach the ministers and preachers to realize that their responsibility does not end with the pulpit; neither can it be limited to church affairs in general, but extends to the individuals in the homes. They should emphasize the importance of the knowledge of the Bible and of family worship and Christian living among the Christian families to which they minister, and their own homes should be models to the families of their church members. In order to develop the religious atmosphere, Bible classes, as far as possible, should be conducted in the homes and should aim to help the parents in influencing and training their children. Mothers' meetings and lectures for the same purpose should be encouraged.

The Bible students who are being prepared for the evangelization of the non-Christian homes must be highly trained intellectually, physically, spiritually and socially. Their salaries should be respectable and should enable them to dress and live decently, and to help others financially.

The Christian schools are reminded that students of this generation have an immense opportunity to influence their own homes and homes of their neighbors. They should be inspired with the spirit of sharing the duty of religious education in the homes.

In conclusion, the Commission desires to reiterate the statement made at the beginning that the problems with which this chapter deals have as yet found no fully satisfactory solution either in China or in Christian lands. The discussion of the subject in this chapter is intended rather to emphasize the necessity of further study than to solve the problems raised. In the full recognition of

this situation the Commission urges that definite organized effort be made by the Christian forces of China to find a solution of them for the Christian community in China. They should receive the serious attention of the proposed Institute of Educational Research. Sections 251-258.

CHAPTER XIV

THE EDUCATION OF WRITERS

498. The printed page has always been treated in China with a reverence nowhere else accorded it. The following quotation from a recent writer illustrates this traditional respect: "Not a scrap of paper that has written or printed on it even a single 'character' is willingly allowed to be blown about carelessly or trampled underfoot. These precious bits, soiled and torn though they may be, are laboriously picked up by men or boys armed with tongs or pin-pointed sticks, who travel to and fro through the streets in search of them. The well-to-do hire proxies to perform this meritorious work. The paper is carried to the public oven where it is burned, and the ashes afterwards thrown out in the river. The belief is millenniums old that heaven vouchsafes special blessings to those who show due regard for the sacred symbols of knowledge."

It is not easy to overstate the influence of the printed page in China. The potential influence of books, magazines, and articles on the life of this great nation is probably beyond anything exerted by the printed page in western lands, where there is no such traditional reverence for it, and where the never-ceasing Niagara of newspapers, magazines and books tends to result in rather casual and desultory reading.

499. Within the last few years, moreover, there has been a great intellectual awakening, or "New Thought Tide," which among other progressive reforms has made popular the language of common speech and has demonstrated its fitness for serving as a vehicle for philosophy, science, essays, poetry and all other

forms of literary expression. Hundreds of quarterlies, monthlies and weeklies, as well as numerous books on all subjects, are being issued under the urge of this new and amazingly popular literary revolution. Begun in university circles in Peking, it is sweeping through the entire student life of China and is making itself felt among the reading classes everywhere.

It is particularly regrettable that at this time of ferment and plasticity the Christian forces are able to make so little use of so great an instrument for influencing thought and action. There is no means of estimating the influence which might be exerted in the formation of the future political, economic, social, moral, and spiritual life of China by literature shot through with the Christian spirit and Christian ideals. There is need, great need, of specifically Christian literature, but there is also need of newspapers, magazines, novels, poetry, essays, articles, literature of all types, written by men and women who know how to write so well that their writings appeal by their attractiveness and literary value, but who also write with the purpose of forming public opinion and uniting minds and purposes on behalf of all that is strongest and finest and most Christian.

The report of the National Committee of the Young Women's Christian Association for 1921 contains an interesting paragraph. The statement made regarding women is probably a little more extreme than would be true of men, but not much more.

"Generally speaking, the literature situation in China is critical and of central significance to a degree which could not obtain in a western country. The language is going through a tremendous upheaval, comparable only to what happened in Europe in the Middle Ages. The ability of girls and women in the field of writing is almost as undeveloped and unthought of as then; we face an overwhelming need for modern Chinese publications and it is probably safe to say that there is not a woman in China who would as yet feel herself equipped to write well in the new form of expression."

500. In view of this situation, few things seem more urgent than the development of a thoroughly strong school of literature

in connection with some well equipped college or university, which shall train writers for all types of literature, its aim being to prepare thoroughly equipped writers and editors, in whose hands the printed page, be it in newspaper, text book, novel, magazine, current article or treatise, shall help to infuse all China's life with the Christian spirit and Christian ideals. Special attention should be given also to translating or adapting western material. The Commission recommends the establishment of such a school of literature in connection with Peking University.

CHAPTER XV

THE EDUCATIONAL WORK OF THE CHRISTIAN ASSOCIATIONS

I. *The General Scope and Purpose of Their Work*

501. The symbol of the Young Men's Christian Association the world around is a red triangle, that of the Young Women's Christian Association a blue one. It is thus that the Christian Associations indicate their threefold programme of ministry to the physical, intellectual, and spiritual needs of young men and women. The missionary bodies which antedated them in China, believed that the Associations had a distinct contribution to make to the whole task of Christian education in China along each of these three lines, and they are in China to-day as a result of this belief, and in response to the request of the other missions.

II. *Physical and Health Education*

502. *The training of physical directors.*—The report of the Commission emphasizes, in numerous places, the importance of physical training as a part of all education, and the value of play and recreation in the development of character. The Chapter on Physical and Health Education emphasizes the need of directors for physical education and recreation in school and community, and the importance of providing training for such work under Christian auspices. We believe that the Christian Associations should consider, as one of their contributions to the whole task of Christian education, the training of physical directors and recreation leaders, for both Christian and government schools; and for

service in the community, through the Christian Associations or other agencies. We recommend the vigorous development of the work done in the Training School for Physical Directors carried on by the Young Women's Christian Association, and the extension of training, as rapidly as possible, through short term courses and institutes.

503. *Health education.*—We believe that the Christian Associations should make large contribution to the program of health education, sharing in the planning and promotion of public health campaigns, lectures, institutes, exhibits, and printed matter.

III. *General Education*

While the major responsibility for general education under Christian auspices rests with the schools and colleges of the Mission Boards, the Christian Associations have a distinct contribution to make in several fields.

504. *Adult education.*—We recommend that the Christian Associations take a large share in the education of adults by such methods as:

a. Providing continuation schools, such as night schools, schools in business training, and schools for the employed.

b. Offering classes in such subjects as may be needed by men and women who find it impossible to attend school, but are able to join a single class. This type of work is especially needed by married women.

c. Cooperation in the education of adults, and in the moulding of public opinion, by means of lectures, campaigns, exhibits, and the like.

d. Cooperation in special efforts for the industrial classes.

505. *Supplementary educational work.*—Where there are opportunities for educational work, which have not yet been undertaken by other organized Christian bodies, or by the government, the Associations may well pioneer along these lines. In many cases, such work will later be turned over to other Christian agencies. Among the educational needs which the Associations

might attempt to meet, supplementing the work of other agencies, are:

a. The offering of vocational guidance not only to Association members, but to young people in general, especially to students in government schools, students preparing to study abroad, and students returning from abroad.

b. The planning and provision of an educational program for unprivileged children, to whom circumstances have denied a reasonable opportunity for schooling.

c. Experimentation and demonstration in methods for the education of the illiterate masses.

d. The giving of guidance, direct or indirect, for the voluntary leisure time activities of adolescents. Such work would include the development of a program for the training of boys and girls in Christian citizenship; the training of volunteer and employed leaders for work among adolescent girls and boys; the organization of such work on a community-wide basis; and the furthering, among the boys and girls of China, of work similar to that done, in other countries, by the Boy Scouts, the Girl Reserves and other like organizations.

506. *A resource to Christian and non-Christian schools.*—

a. Because of the intensive study which they have made of problems common to many schools, such for example as those related to religious education and physical education, the Associations can often be of service to the Christian schools in the planning of curriculum courses in religious education, physical and health education, and other related subjects. They are in a position to make a contribution to the thinking and the activities of Christian educational associations, and we recommend that they be represented in such organizations and share in the promotion of their activities.

b. Because of their relation to both Christian and non-Christian schools, the Associations can be of special help in the promotion of relationships between the two groups of schools. They are the natural agencies for the promotion of interschool activities such as athletic meets, debates, conferences, and the like.

IV. *Religious Education*

507. *Work among the students of non-Christian schools.*—When the missions invited the Christian Associations to cooperate with them in the Christian enterprise in China, it was stated that one of the fields of work for which they were most desired was that among the students of non-Christian schools. We heartily endorse the recommendation of the Christian Conference of 1913, urging that the Associations consider the promotion of religious work for the students of non-Christian schools to be one of their chief responsibilities.

One of the most effective means of exerting Christian influence upon the students in non-Christian schools is through Christian hostels. The provision of safe, comfortable, and happy living conditions for students who are away from home, and are not provided for by school dormitories, meets a real and serious need of many men and women in private and government schools, and offers an opportunity for Christian influence comparable only to that of the Christian boarding school. We recommend that both Christian Associations count, among their responsibilities, the provision of such hostels for the students of non-Christian schools, as well as for other Chinese men and women away from home.

508. *Christian Associations in Christian schools.*—The Associations should continue, as an important part of their share in the task of religious education, their cooperation with Christian schools in the work of local student Christian Associations; in the development, through these Associations, of a national student Christian movement, and in the relating of this to the World's Student Christian Federation.

509. *Students conferences.*—The student conferences, held under the auspices of the Christian Associations in other lands, have proved of such immeasurable service, that their value in China is beyond question. We heartily recommend that the two Christian Associations continue the holding of conferences for the students of both Christian and non-Christian schools.

510. *Production of literature.*—The Associations have a valuable contribution to make to the task of religious education in China, by the production of text books, outline studies, periodicals and other literature. The needs of all groups to which the Associations seek to minister should be borne in mind in the production of this literature.

CHAPTER XVI

PHYSICAL AND HEALTH EDUCATION

511. *The health of students in Christian schools.*—The Commission has been painfully impressed by the large proportion of graduates and former students of Christian schools who have died soon after completing their education. Years have been given to preparing them for service among their people, but their work has been little more than begun before they have had to lay it down. Many others are doing their work under the handicap of frequent illness and lack of vitality. In too many cases this is due, in part at least, to the lack of proper attention to the health of the students on the part of school authorities. We would urge that every Christian school consider it of fundamental importance to guard the health of its students in every way possible, to instruct them in the laws of health, and to develop in them the habits which will make for physical efficiency.

Every student should be given a physical examination upon entering school, and special treatment, diet, and exercises should be provided for those who need them. Every student should also receive at least one physical examination a year during his stay in school.

Careful attention should be given by every school to such matters as the ventilation of class and sleeping rooms, adequate cubic capacity of dormitories, the lighting of study rooms, the protection of students from cold and dampness, and the provision of correct diet and pure water. It is scarcely possible to overemphasize the contribution to good health made by screens, or similar protection against flies and mosquitoes, sanitary toilets,

clean, hard floors, dry roads and paths, and the healthfulness of the school environs in general. The Council on Health Education, with headquarters at Shanghai, is equipped to give expert advice on all such matters as these, and should be a valuable resource to all schools.

Too great emphasis can scarcely be laid upon the importance of constant attention to the health of each student, caring for minor ailments before they become serious, giving vaccination and inoculation when needed, isolating those suffering from infectious or contagious diseases, and discovering such obstacles to health as adenoids, diseased tonsils, and the like. It is imperative that a physician be quickly available for every school; and large schools should have a resident nurse, who is responsible not only for caring for the sick but also for discovering and reporting cases of illness. Provision should be made for separating those who are ill from other students, either in a separate building or in separate, quiet rooms.

512. *Health education.*—The curriculum of every Christian school should provide a strong program of health education. This should include study of such subjects as personal and public hygiene, health habits, perils to health, common diseases, and their treatment, first aid, the principles of sanitation, and a certain amount of sex hygiene. See Chapter on Secondary Education. Instruction along these lines should be placed early in the course, and every student be required to take it, however short his stay in the school. It is our judgment that such work should, if possible, be given in connection with the work of the department of physical education.

The missionary physician should consider it one of his important responsibilities and privileges to cooperate with the schools in planning and carrying out a strong program of health education. The Council on Health Education will also be a most valuable adviser, and should be looked to for suggestions in regard to courses, text books, and the like.

Every student in a Christian school should be prepared to give the most effective possible service in the community to

which he goes upon leaving school. In view of the almost universal ignorance in China regarding even the simplest laws of sanitation, hygiene and health, every Christian school should plan definitely to train its students to give education along these lines. Some schools are teaching students to make simple but vivid health posters and charts, to prepare easily understood speeches on health subjects, and to talk with individuals on such subjects as the dangers of flies, the value of fresh air, and the care of children. We recommend that this be a part of the preparation for life of every student in China. Christian schools should assuredly cooperate in all public health campaigns; and, when practicable, should be centers of health education for the community as well as for their students.

513. *Physical education and recreation.*—The importance to health of physical education, recreation, and out-door life is too well known to need argument. Their importance from the point of view of the development of character may, perhaps, be less generally recognized, but is no less great. They are, moreover, among the most effective means of promoting a natural and friendly relationship between students and faculty members, and also furnish a natural point of contact between the students of different schools. Athletic contests and meets have proved among the most successful means of bringing together the student bodies of Christian and government schools. In view of all these things we believe that every school should include, among its faculty members, a physical director of thorough training and high character. It is preferable to have this work done by Chinese, and we urge that the Christian schools for girls avail themselves of the excellent work done in the training of Chinese young women for these positions by the Young Women's Christian Association.

514. *Christian leadership in physical and health education.*—The Christian forces in China, especially the Young Men's and Young Women's Christian Associations, have thus far led in the promotion of physical and health education, recreation and athletics. They have organized contests and meets, have set high standards, and have done much for the promotion of interschool

and interracial relationships. Referring to this, one who is in close touch with the situation writes:

"Such a result calls for more than casual thought, especially when upon further investigation it is ascertained that this position of Christian leadership is seriously threatened. One finds, for instance, that (1) taking the schools of China as a whole, the non-Christian schools (government) are giving more attention to this work than the Christian schools, not that the mission schools are doing less than formerly, but that the government schools have come on so fast that they have passed the mission schools in their attention to this part of their educational program. (2) The percentage of outstanding Chinese athletes is increasingly non-Christian. China's ideal of physical man is changing from that of the Confucian scholar to the athletic hero, and it is very important that that hero be a Christian athlete, with those rugged traits of character that command attention, win approval, and demand emulation. Hence, it behooves the Christian forces in China to produce this type of hero. (3) But perhaps the most serious aspect of the situation is that the Christian forces in China are (with one exception, the Young Women's Christian Association) failing to produce the well-trained Chinese leadership that this movement demands. Spasmodic attempts at training have from time to time been made, both with short term courses, and once with a full two years' course, but the former have certainly been inadequate, while the latter has lapsed, for the past two years, with apparent small chance of reopening in the immediate future. Hence, we find ourselves in the following situation, that, of the dozen or more physical training institutions in China, that of the Young Women's Christian Association is the only one conducted by a Christian organization."

In order to supply the demand for directors of physical training and health education in Christian schools; to take advantage of the great opportunity for Christian service and influence, which lies in the same demand in government schools; and to maintain in some degree the leadership in such matters, the Christian forces must have schools of good capacity and excellent staff for the training of these directors.

The Commission recommends that the missions consider this type of education to be one of the special fields of the Young Women's Christian Association and the Young Men's Christian Association, and hopes that these organizations will accept this

task as one part of their share in the whole Christian educational enterprise. It is hoped that the excellent work of the Young Women's Christian Association already accomplished along this line will be continued and expanded, and that the Young Men's Christian Association will undertake a school of similar grade and character for men. A course of two years above a good middle school course should be sufficient, but students of more than that preparation ought to be especially welcomed.

If there are schools which are quite unable to employ a special physical and health education director, some of the teachers of other subjects should receive special instruction along these lines. This can be accomplished at small expense by summer courses offered at several centers. The Christian educational forces should feel the burden of this, but the Young Men's Christian Association and the Young Women's Christian Association should take the leadership in promoting and organizing such courses. This should be done as early as possible. The Christian Associations should be able not only to count upon the support of all the Christian schools and colleges in the area served by these courses, but should also look to them for cooperation in the furnishing of teachers and equipment.

CHAPTER XVII

SCHOOLS FOR THE PHYSICALLY DEFECTIVE

515. Recognition is given, in other parts of this Report, to the existence of a place in the total Christian effort for activities which originate from a desire to help those in need, without thought of any direct benefit to the Christian community. In the field of education Christian philanthropy in China has mainly expressed itself in the form of medical schools, orphanages, and schools for the blind, and for deaf mutes.

516. *Orphanages.*—The personal investigations of the Commission did not include many orphanages, and no adequate survey of the subject has been found. The statistics of the China Continuation Committee for 1920 report twenty-five institutions with 1733 children. Probably most of these children are from outside the Christian community, for orphaned Christian children are now usually adopted by other families or placed in Christian boarding schools. The Roman Catholic Church puts much of its educational effort into the maintenance of its orphanages, which care for nearly 20,000 children. The needs of orphans should make a strong appeal to Chinese sympathy, and the larger extension of this work should be left to the initiative of the Christian community, with such sympathetic assistance as can be secured from other Chinese sources or from abroad.

517. *Schools for the blind.*—The case of the blind in China has been a pitiable one. Beggary and shame have been their lot. No more Christlike work has been done for Chinese society than the establishment of a small number of schools where blind children have been given a safe home, and a useful education. The Survey volume reports twenty-nine schools with 784 students, of whom 257 are male and 527 female. Of the 121 grad-

uates reported, eighty-seven are fully self-supporting, and nineteen partially self-supporting.

In view of the estimate of one million blind in China, it is apparent that any adequate provision for their education must be undertaken by the government. On the other hand the Christian forces should continue to maintain such schools. The need is so vast, and the suffering so great, that Christian education cannot be content to have no share in relieving them. Furthermore, Christian schools for the blind may do much to forward the ultimate development of a national program of education for the blind. Their very existence stimulates the establishment of similar private and government schools. Moreover, the Christian schools may make a valuable contribution to such schools by training teachers in a special normal school for the blind, working out courses of study, especially along industrial lines, and providing more literature in the Union Braille already adopted by the Bible Societies. A full treatment of this subject is found in the Survey Volume of the Continuation Committee (pp. 365-367). The support and conduct of these schools should, where possible, be by the Chinese Christian community.

518. *Schools for deaf mutes.*—The Commission knows of but five schools where training is given to deaf mutes. This work, while requiring its own methods and special classes, does not necessarily involve separate institutions. The experiment has been tried of putting deaf girls into a regular boarding school where they share dormitory life, recreation, and manual training with the other students. Class work is, however, conducted in a separate room by a specially trained teacher. Since the aim of the training given deaf mutes is to teach them to speak, and to read the lips of others, and thus to fit them for life in regular occupations, this method would seem the best possible. There is a place, however, for at least one school where the best methods of teaching the deaf are studied, and the results of that study made available for all who are sharing in such work. The Mills Memorial School at Chefoo is already, in a measure, performing this function and has sent out teachers to other schools.

CHAPTER XVIII

SCHOOLS FOR FOREIGN CHILDREN

519. The missionaries in China are much more fortunate in one respect than their fellow workers in many other lands. They are not compelled by reason of climatic conditions to send their children home at an early age, but are able to have them under their own care and supervision for a much longer period.

This does not mean that there are no problems connected with the residence of the missionary children in China. There is the ever present problem of their education. In most missions this means that at least one and frequently several of the mothers of the mission must devote a considerable portion of their time for a number of years to the education of the children of their own and other homes. That this is not entirely an evil is clearly evident. It means of course that the mission is for a time deprived of their service in direct missionary work. But the compensations cannot be overlooked. What more valuable service could any woman render the missionary cause than the nurture of these children of the mission? She has no small influence in determining not only the future character of the children under her supervision, but also their future attitude toward the service to which their parents have given their lives. It has been abundantly proved that the best missionaries are the children of missionaries. The women may begrudge the time which they are obliged to give to this educational process but it is doubtful whether they could render any greater service to the cause of missions.

520. There are limitations to this process. The time comes

when the child must have an education of a different type from that which can be given in most mission stations. This time dates at least from the period when the child is ready for high school, and frequently from a much earlier day. This higher education can seldom be given in the mission compound but must be secured in a school with proper equipment and trained teachers. This makes necessary the establishment of schools for foreign children. How many of these schools should there be in China?

Many parents would doubtless be glad if there could be a school at each mission station but that is, of course, impossible. In any city where there is a considerable number of foreign children it is a comparatively simple and inexpensive matter to maintain a grade school for day pupils. It is when a high school education must be provided, or when boarding pupils must be cared for, that the process becomes complicated and expensive. The number of schools of this type must be limited.

521. The problem of union schools in which the missions might unite, is complicated by the different standards for admission to English and American universities. In the grades there is no serious difficulty in providing for British and American children together, but when it comes to the higher work it has, in many cases, been found advisable to maintain separate schools for the two nationalities. In some schools, on the other hand, the difficulties have been successfully met. This problem ought to be studied with a view to its ultimate solution.

522. At present there are boarding schools of the higher grade for English children at Weihaiwei, Shanghai, Hongkong, and Chefoo. The school at Chefoo provides for all the children of the China Inland Mission from all parts of the country. These four schools are probably all that ought to be maintained in view of the fact that English missionaries prefer to send their children home, as a rule, at a somewhat early age.

523. For the American children there are two schools at Peking, one at Shanghai, and one at Kuling. Canton Christian College is maintaining a school for all western children, and the Canadian Methodist Mission is conducting a similar school at

Chengtu. There has been a demand that the number of these schools should be considerably increased. We are convinced however, that this number is quite as large as the missions and Boards are justified in conducting. To run a standard school such as the children of the missionaries are entitled to have is expensive. It is difficult both to finance and to staff it properly.

It is unfortunate that it seems to be necessary to maintain two schools at Peking. One is located in the city and is patronized by missionaries and others who prefer to have their children in the home during this period. The other school is located at Tunghsien, some thirteen miles from the city in the compound of the American Board. This is largely a boarding school and serves the missionaries who have a strong and justifiable preference that, during this period, their children should not live in the heart of a city like Peking. This is a school of high standard and is serving its purpose well. Varying conditions apparently make the maintenance of both schools necessary, though in the interests of economy and efficiency it would be much better if they could be united.

524. At Kuling there is a school which serves the missions of Central China. This is an ideal location. The climate is excellent, the surroundings are good, and Kuling has the distinct advantage of being the summer home of large numbers of missionaries, who are able to visualize for the other months of the year the life and activities of their children. This is an item of no small value in the life of the missionary. The school has been developed and is now largely supported by the American Episcopal and the Northern Presbyterian Boards. Since it serves a much wider constituency than the children of the missionaries of these two Boards, it should have the support of other Boards at work in Central China.

525. The school for West China is located at Chengtu, the center of the work of that section. The lack of steam communication means long travelling for many children but much less than if they had to go down to Central China. This school was established, and is maintained, by the Canadian Methodists. They have

rendered a great service to their fellow missionaries. The missions are growing so large however, that the question must soon be faced whether new schools shall be opened by other missions in West China, or whether the missions shall unite in enlarging and supporting this present school. There may be room for difference of opinion on this point, but there is every advantage in union, in the high school at least. One large school, well housed and properly staffed, will be vastly better than several schools of necessarily lower standards. We recommend that the other Boards working in the province of Szechwan, join forces with the Canadian Board in strengthening this school. Until railways link up Yunnan and Kweichow with Szechwan, this school cannot serve these provinces, and children must be taught locally or sent to the coast.

526. The largest school in China is located at Shanghai. This school has a strong staff, and is under competent management. At present it is poorly housed, but a splendid tract of land has been secured, the money raised, and a fine set of buildings is about to be erected. When this plant is ready this will be a most attractive school for the children of missionaries. The new location is far enough away from the heart of the city to assure to children the protection from the temptations of a large city, which has been one of the objections of many parents to the school as at present housed.

This is a school not only for the children of missionaries but for the children of other Americans resident in East China. This is a distinct advantage, as the larger patronage assures a better school. This school will be largely self-supporting, but will continue to need some help from the Boards. The present policy of two rates of tuition, one for the children of business men and another for the children of missionaries, is a most unfortunate one and ought not to be continued. It puts the children of the missionary at a distinct disadvantage. In order that this inequality may be obviated, an adequate endowment should be secured, or the Mission Boards should provide scholarships which may be applicable to the charges of the missionary children.

527. Wherever possible the missionaries and other resident

Americans should cooperate in the maintenance of one school. This works for democracy among the children, for a higher standard of school, and helps to bridge that most unfortunate gap which frequently exists between the missionaries and other resident Americans.

We urge that the Boards continue, or increase their assistance in every case in which this is necessary in order to maintain a school of the highest standard, that these children of the missions may be the better trained and the better prepared to return without delay to the fields of their parents.

PART IV

SPECIAL PROBLEMS OF EDUCATION

CHAPTER I

THE PREPARATION OF THE MISSIONARY FOR EDUCATIONAL WORK

I. *The Present Situation*

528. The China National Conference of Missionaries and Chinese Christian Leaders, held in 1913, declared: "We firmly believe that evangelistic and educational work are both included in our Great Commission, and that the success of evangelistic work largely depends on the efficiency of educational work."

If this conviction is well founded, and we believe that it is, there are few subjects of more importance than the preparation of the missionaries to whom the task of Christian education in China is entrusted. The efficiency of educational work depends to a large degree upon the efficiency of the educational workers. Education is a science and only those who have mastered it are able through it to render the largest service.

529. It is only recently, however, that the Boards have begun to appreciate the importance of requiring any special training on the part of those who are to be entrusted with their largest enterprises in the Orient. Almost all male candidates are put through the same course of theological education and sent out to conduct great educational institutions. The Edinburgh Missionary Conference in 1910 made an emphatic pronouncement upon this subject: "In view of the necessity of maintaining a high standard of effi-

ciency in all mission educational work and of the help needed by native teachers and students in the art of teaching, the Commission would urge upon all home Boards and Societies the importance of a sound educational training for all missionaries sent out from home lands to supervise or take part in such work."

The situation has changed somewhat for the better since the Edinburgh Conference. Nevertheless we have found, as did the recent Commission to India, that nearly all educational work is still entrusted to men who have had only a theological education. The Commission visited one large mission which is conducting over one hundred and fifty schools, primary, secondary, theological, and found only one man who had had any training in the science of education. He has been on the field less than a year and is teaching in a middle school. We found another man trained and sent to the field as a teacher of systematic theology but placed by his bishop as a superintendent of a system of primary schools, a task for which, by his own complaint, he had no preparation or liking. Some Boards have made much more decided progress than have others. Their example is worthy of imitation.

530. The Boards are not entirely to blame in this matter for, as in the case cited above, the missions, often because they are hard pressed for men, transfer men from tasks for which they were trained to tasks for which they have no preparation. This has happened most frequently in the field of education.

The process is too expensive to be continued. The churches at home have made and are making investments of millions of dollars in the educational plants and budgets of China and to entrust these great undertakings to men utterly unprepared for their task cannot be regarded as conservation of men or of money, to say the least.

531. The missionaries themselves recognize the seriousness of the situation and have been calling loudly for men trained for definite tasks. They are asking that those who are sent out as their colleagues shall have a better preparation for their special tasks than they themselves received. As the American Board

of Missionary Preparation has pointed out, "There is a generally increasing recognition that, while there must be some all-round men who can be moved about freely, those who have had training for special positions are more needed than ever before and should be kept in them as long as possible."

532. Despite the slow progress which government education has made in some directions, it cannot be denied that educational leadership is passing into the hands of the Chinese. The time for our schools is at hand. In fact it is already for workers in Chinese men and women are constantly and America. Many of them have may still be able to render a most ing in education. They know well how to apply educational standa are our friends and will be as well trained as are to be found any- But, whether their attitude the strongest men and women will sure to come. In fact ever, many of these educational positions, We can have little hope at home, must be filled by specialists who unless they are direct experience. Mission Boards do not always training are equal if we are to remain in the field at all, we must schools. For then fully equal to the best at home.

bring to Ch All educational candidates should be graduates of good m colleges, or at least of first class normal schools, according to the type of work to which they are to be assigned. Missionaries of less education cannot stand the test. It would be well if many educational missionaries could add to a regular college course super professional training in education, acquired in full or in part be devot the first term of service. In addition to this professional years, the at least one year of successful experience of teaching at should be sid be a distinct advantage. It would be well if many for a life candidates, especially the women, could have this expe-

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degree lessen the importance of his being a spiritually minded man. It is as important for the educator as for the evangelist that he have the mind of Christ and that his whole character reflect the spirit of his Great Teacher. He is to deal with young plastic minds, and unless he is himself a true Christian he will have little success in leading the children under his care into the tutorship of Christ. We place the first emphasis here.

the recent The candidate for educational service should, so far as is still entrusted lected for a definite piece of work, that he may pretion. The Commission visite the task which he is to undertake. ducting over one hundred and group of promising young people, theological, and found only one ission may happen to wish to place the science of education. He ha is subversive of the best interyear and is teaching in a middle gives them no opportunity to man trained and sent to the field as a te the skill which it deserves. ogy but placed by his bishop as a superin recurring on the misprimary schools, a task for which, by his o foresight on the part no preparation or liking. Some Boards hav possible for most of decided progress than have others. Their exam work is to be and imitation.

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531. The missionaries themselves recognize the seriousness of the situation and have been calling loudly for men trained for definite tasks. They are asking that those who are sent out as their colleagues shall have a better preparation for their special tasks than they themselves received. As the American Board

judgment in such matters will be valuable and decisive. Whenever possible, full information regarding a candidate should be sent forward to the field before his appointment that the authorities of the school to which he is to be assigned may advise upon his fitness for the task.

537. We desire to lay emphasis upon a fact of which the Boards are quite as well aware as we, yet which they are sometimes tempted to forget, namely that the qualifications for educational workers in China must be quite as high as for workers in the same grades at home. There may be some fields where missionaries of a less high standard may still be able to render a most valuable service. But this is not true in China. As we have already pointed out, the educator in China will have to match himself with minds as keen and well trained as are to be found anywhere in the world. Only the strongest men and women will stand the test. Moreover, many of these educational positions, like similar positions at home, must be filled by specialists who have had adequate experience. Mission Boards do not always remember that, if we are to remain in the field at all, we must give an education fully equal to the best at home.

538. All educational candidates should be graduates of good colleges, or at least of first class normal schools, according to the type of work to which they are to be assigned. Missionaries of less education cannot stand the test. It would be well if many educational missionaries could add to a regular college course super ofessional training in education, acquired in full or in part be devo he first term of service. In addition to this professional years, the at least one year of successful experience of teaching at should be uld be a distinct advantage. It would be well if many for a life candidates, especially the women, could have this expe-

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of the good colleges. One of the most fruitful fields which is seldom searched, is that of the junior staff of the college faculties and the staff of the standard high school. Here are many promising young people, who have already been tried out, and who could not fail to respond to the challenge of a task for which they are already prepared. We hope that more and more the Boards will pursue the policy of going after the men and women whom they want, rather than simply choosing from among the people who apply. We believe in the missionary call, but many of our best young people would hear it if a specific piece of work for which they were qualified was presented to them.

540. It has been a time honored policy to regard all appointments to the mission field as appointments for life, but in recent years some of the Boards have been sending out a few short term people to teach English in the higher schools. The success of this innovation suggests the desirability of making a further change in the policy of appointments.

The appointees for educational work may be divided into four possible classes: (1) There will be a demand in a limited number of institutions, principally middle schools, for young men and women, recent graduates of college, to come to China as teachers of English for short terms of service, from three to five years. A professional training will not be necessary to success but would be desirable. The contribution of these people will not be primarily to the scholarship of the institution, but in their contacts with students in social, athletic, and other activities. (2) There will be an increasing demand for specialists in certain lines, for students of men and women, who have already made their reputation in China will come to the field for limited or extended periods of time to take charge of particular pieces of work. As a rule only unprepossessing men sons will not be expected to acquire the language. these two groups will make up any appreciable percentage of the seriousness total number of appointees. The majority will be in the trained for lowing classes: (3) There is an opportunity, constantly, to be sent out as for young men and women who, having already taken their special fessional training and demonstrated their ability, may be an Board

permanent appointments on the college staffs in China. Some of these will have taken this course in preparation for missionary work, but, as we have indicated in the previous section, many of them are in college or high school faculties with no thought of missionary service but capable of having their interest aroused. (4) The largest number will, however, consist of young people, selected from among college students or those who have just finished their college courses. It is concerning these that we wish to suggest a new policy of appointment. We recommend that the appointment of many of these as educational missionaries be provisional for a period of four years. They will come to the field with the clear understanding that their permanent appointment is conditional upon their giving sufficient evidence during this first period that they are qualified for the special work for which they are sent.

This would enable the Boards to avail themselves of some of our choicest young people who desire to enter the missionary work but who, because of their ignorance of the whole undertaking, hesitate to volunteer for life without more information. Under this arrangement these appointees could sail upon graduation from college or after taking a part of their (post-) graduate work, postponing its completion until their first furlough.

The first two years of this trial period would be given to acquiring the language. The third year should be given to teaching in some one of the stronger institutions under the personal supervision of a thoroughly trained man. The fourth year could be devoted to more independent work. If, after a period of four years, the candidate has proved his fitness for this special work, he should be sent home to complete his graduate work and fit himself for a life of service on the field.

The adoption of this policy would avoid many a tragedy. It would demonstrate the ability of the candidate to acquire the language and would prove his adaptability to life in the Orient. It would introduce him to educational work under auspices most likely to assure his success.

This does not mean that the Boards would send out ad-

venturers or make these provisional appointments any less carefully than they now make the permanent appointments. We believe that such a policy, while it may seem to be revolutionary, would add greatly to the efficiency of the educational staffs. In the early days there were many reasons for the present policy which do not now obtain. The new conditions make possible a new policy which the Commission desires to commend.

541. There is a growing tendency among educational, as well as other missionaries, to devote the furlough periods to (post-)graduate work in the best universities. This is a tendency which the Boards should encourage in every possible way. It must not be forgotten that the first concern of the missionary on furlough is the building up of his health and strength when these are below par. But this usually requires only a short portion of the period. It is the remainder which should be devoted to study. Scholarships should be arranged and extra allowances provided when necessary to enable the returned missionary to pursue this work at the most desirable point. The educational missionary should be as free as possible from deputation or field work. The churches ought not to require that the Boards demand more than a small portion of the valuable time of the missionary for interesting them in his work. Some missionaries have a valuable service to render in acquainting the church at home with the situation abroad, but as a usual thing the time of the missionary will be much more profitably spent in preparing himself for a larger service on his own field, than in deputation work.

542. There has been endless argument on the question whether every missionary should have a theological education. We shall not attempt to discuss this question further than to say that in our judgment it is a mistake to require this of every educational missionary. The typical theological course will have little value in fitting him for an educational career. The candidate for educational work ought to spend his precious years of training in study that will prepare him directly for his task. On the other hand, we wish to point out that every missionary ought to

have a knowledge of the vital elements of Christianity. He does not need to be a specialist in Biblical exegesis, but he does need to be thoroughly acquainted with the message of the Scriptures. The knowledge which he acquired in the conventional Sunday-school will scarcely stand him in stead on the mission field.

Further than this, the missionary needs to be acquainted with the philosophy of Christianity. He is going out to propagate a faith which is new to the people to whom he goes. He must know it himself. He will face brilliant young people who are reading and thinking on all the modern problems of religion, and he must be prepared to be their guide. For this reason we believe that it is to the distinct advantage of every educational missionary to have one year of carefully selected studies that will give him a grip on these subjects. If the work is properly mapped out, one year ought to suffice to give him the background which he needs. He may be able by a wise selection of his school to secure both his educational training and such acquaintance with the Christian message at the same time.

543. A new policy in regard to the appointment of educational missionaries will, we believe, add greatly to the efficiency of our union schools in China. It is often necessary now when a position in one of these schools becomes vacant, to apply to the mission whose turn it is to furnish another teacher, to supply this need. The mission is forced to select the man who is available, often without serious regard to his fitness for the task. That there are not more misfits is high testimony to the character of the men and women who are on the field. The union institution is still too frequently forced to accept the appointee of the mission whether he is qualified or not.

We believe that this policy should give way to another whereby the cooperating missions will make grants of money to the union schools which they are supporting and leave the responsibility of selecting the teachers and determining the salaries to the authorities of the schools. This will leave the schools free to search for the men and women whom they need. The policy now in vogue has little to defend it. So long, however, as it

is continued the qualifications of the person needed should be clearly stated from the field as fixed in the by-laws of the institution, and they should be kept in mind by the appointing powers at home.

544. A most important forward step has been taken in the preparation of the educational, as well as all other missionaries, by the development of the union language schools, at such points as Peking and Nanking. The old style method of acquiring the language by which each missionary was assigned to some Chinese scholar with whom he worked continuously for two years or more has given way to the more scientific methods worked out in these language schools. The gains have been beyond all measure. Not only is much time saved for the young missionary, but his work is done in the companionship of a large group of others who are pursuing the same task and in surroundings which make his introduction to a foreign land easy and comfortable. In the schools which we visited we found the highest pedagogical methods in use, and the classes were being carried forward in the most approved manner. The students were eager and enthusiastic about their work. We have seldom seen class-work of a higher grade than that conducted by the Chinese head teachers.

Experience has already demonstrated that these schools should not be limited to the study of the language. This will always be their main function, but the curriculum should be so extended as to enable the young missionary to become acquainted with the history, the social conditions, the religious life, and the present intellectual tendencies of the people to whom he is to minister. Rightly conducted, the language school can be of inestimable value in preparing the missionary for his task. Such schools as these should have the hearty and enthusiastic support of the Boards at home. They should have adequate equipment in school buildings, apartments and dormitories, and they should have the best staffs of Chinese teachers which can be gathered. They are among the best investments which the missions can make. There should be an adequate number of these schools to meet the demands of the various great sections of China.

545. There is one important matter not directly related to the preparation of the educational missionary but clearly related to his enlistment which should have much more attention by the Boards. This is the provision made for the missionary after the completion of his service. If the efficiency of educational work is to be maintained, there will be a limit to the length of time which the educational missionary can serve. The present life tenure is not compatible with the best results. This means that the Boards must make adequate provision for the educational missionary when his period of service terminates. This is a serious matter and ought to have the careful attention of the Boards. Adequate provision in this direction would materially assist the Boards in finding the right candidates for educational missions.

In setting forth these suggestions for strengthening our force of educational missionaries, the Commission desires to bear testimony to the splendid work which these men and women, many of them without specific training for their tasks, are doing. We have been constantly impressed by the value of their service. We make these suggestions only in the hope that greater thought and care may assure an even higher grade of work in the testing days of Christian educational work which are just ahead in China.

CHAPTER II

INTERNATIONAL COOPERATION IN CHRISTIAN EDUCATION

546. In Part II. of this Report we have discussed some of the general principles which must govern the undertaking of education under Christian auspices in a land like China. In discussing the relations of various nationalities engaged in this task, we desire to call attention to three principles.

a. The final goal of our effort is the creation of a system of Christian education which shall be under the control of the Christian church in China, and genuinely national.

b. All Mission Boards now maintaining schools in China, should make it perfectly clear that this is the ultimate purpose of their work. This will be revealed not only in the form of organization adopted, but in the spirit animating the missionaries.

c. It is essential that all suspicion be dispelled that the mission schools exist with any purpose to foster the commercial or political interests of any particular foreign countries. Nothing could be more fatal to the cause of Christian education in China than the existence of such a suspicion. This point is of special importance now in view of the increase of national trade rivalries and of the tendency to use education as a means of propaganda.

547. The relation of the various nationalities in China to each other must be determined by the principles stated above governing the relations of them all to the Chinese. The fundamental question is, what contribution can each make to the unified Chinese educational system which we hope to help to create.

The process of coordination will be slow, and for some

time to come, there will be a distinct place for educational institutions, partly financed and controlled by the missions of western Europe and America, so long as these are considered as parts of the general system of Christian education in China, and are organized in relation thereto. The time has already come for the Mission Boards to give main consideration to the relationship of their schools in any particular region to the whole scheme of Christian education in that region, rather than to the relationship of these schools to others which these missions maintain in other regions. This implies a considerable re-orientation of policy on the part of many Boards.

These schools will naturally express in their organization and management the educational ideals and methods of the countries to which the missions supporting them belong, and in so far as these are contributions to the general stock on which the Chinese Christian Church will ultimately draw, they will enrich the content of the educational system which will eventually be built up.

548. This principle of cooperation is applicable to the relations of all nationalities conducting mission schools in China, but it is particularly important at the present time to find the right application of it to the relationship of American and British schools. The difficulties of the present situation must be frankly faced.

a. There are certain marked differences in educational methods and ideals. British teachers, taken as a whole, attach great importance to a system of tests and examinations applied at each stage from the primary school up to the university. They are willing to take the school record into account, but are not disposed to admit any one to a higher course, least of all to college, without tested qualifications. They believe that a graduation certificate or degree should represent a definite standard of attainment. American teachers, on the other hand, favor more elastic methods of admission to college and endorse the system, quite foreign to British ideas, of "accrediting" certain schools, i. e., of allowing their graduates to enter college without special examination.

British teachers again, believe in the gradual unfolding of the content of different subjects studied concurrently over a long term of years, whereas many American schools favor the "block" method, i. e., the system by which subjects are studied more or less intensively for limited periods and are then considered as finished, so far as the students are concerned. There thus tends to be a marked divergence of view as to the character of the curriculum.

There are also considerable differences between the average American and the average British standpoint in Chinese mission schools on the subject of student management and control and in the attitude towards games.

The Commission does not seek to minimize the reality of these and other differences between the two systems and realizes that the success of many union enterprises will largely depend on the willingness of each to learn from the other when the necessary adjustments have to be made. What is essential is that the distinctive merits of both systems should become effective contributions to the Chinese system of Christian education: the British emphasis on thoroughness, on the value of general ideas, and in the development of individual personality; the American fertility of experimentation, breadth and elasticity of treatment, and power of group organization.

b. The differences are accentuated by the much greater financial resources of the American mission schools. The British schools have been greatly handicapped by lack of funds. This tends to make them reluctant to enter into union schemes, lest their contribution should be altogether submerged.

549. A new factor has been recently introduced by the scheme of the British Chambers of Commerce for subsidizing recognized British secondary schools in China. Subject to their willingness to comply with certain regulations as to their curriculum and standard, these schools are to receive grants-in-aid, primarily to strengthen the British staff of each school. It is further contemplated that later on scholarships, tenable at Hongkong or other British universities, will be established. It is expressly stated

that the missionary character of these schools will remain entirely unaffected.

The Commission has carefully considered the bearing of this scheme on the prospects of Christian education in China and has tried to estimate it in relation to the principles defined above. The conclusions to which it has come may be thus stated:

a. That, although among the motives for the scheme is probably a desire on the part of the British Chambers of Commerce to counterbalance to some extent the considerable influence which America is obtaining in China by means of her far-flung system of schools, an influence which inevitably reacts favorably on her commerce, the movement indicates a genuine desire to help China by means of education and a strong belief that Britain has a distinct educational contribution to make.

b. That inasmuch as the financial aid now offered can greatly strengthen the British schools and enable them to make a more effective contribution to the cause of Christian education in China, they are justified in accepting it on the express understanding (1) that they are not debarred thereby from entering into a federation scheme with American schools leading up to a union university; (2) that they are left completely unfettered as to their organization, policy, and teaching, both religious and secular.

While the Commission is of the opinion that there is room at present for distinctively American and distinctively British types of education in China, it cannot too strongly record its conviction that these must not be allowed to harden into stereotyped and opposed systems incapable of assimilation, and that a policy should be formulated by which they will be gradually merged into a composite system, neither American nor British, but Chinese, which will incorporate what is best in both of them. The Commission believes that this merging process can be most easily effected by the federation of American and British middle schools within union university areas, so that while the individuality of the constituent schools is left intact, there may be a gradual interpenetration of the two systems. In the opinion of the

Commission the federal scheme adopted in West China indicates the best solution of the problem.

550. In connection with the subject under discussion the Commission has inevitably been led to consider the relationship of Hongkong University to the Christian system of schools and colleges. It fully recognizes the value of a university which offers a high type of western education to Chinese students in immediate proximity to their own country, and which can exercise a considerable educational influence on China through its high standard of teaching and organization. On all grounds it welcomes the prospect of close and friendly relations between this university and the Christian schools, and realizes that it can well meet the special needs of many graduates from these schools who can benefit from a distinctively western type of education. So conceived, it is conplementary to, and not competitive with, the Christian colleges of China. These exist to discharge functions which cannot be adequately performed and to satisfy needs which cannot be adequately met by any foreign university, however efficient. It is therefore assumed that the Christian middle schools, while taking full advantage of the opportunities which Hongkong offers for special students, will regard the Christian university of their own area as the normal objective of their college preparatory classes and as having the first claim on their loyalty. The Commission feels assured that neither the British missionary societies nor the authorities of Hongkong University would favor any policy tending to detach British mission schools from a unified Chinese system of Christian education and to draw them into a separate Anglo-Chinese orbit.

CHAPTER III

THE CONSERVATION OF CHRISTIAN PERSONALITIES TO THE CHURCH

551. One of the most serious problems now facing the Christian church in China is the conservation to the church of those members who have been won to Christianity in the process of education or who, having first been won, have afterwards received an education. The church in all lands suffers to some extent the loss of such people, but the matter is, we are led to believe, more serious in China than in most other countries, both in the sense that it occurs in a proportionately larger number of cases, and in that the church being less thoroughly established than in countries where Christianity is older, it can even less afford to lose these potentially more valuable members of the community.

There is no doubt that a considerable proportion of Chinese students returning from colleges in America are finally lost to the church in China. In some cases this loss is due to the disillusionment of the Chinese Christian by his experiences in America and by the contrasts between the ideals of Christianity and some phases of Occidental civilization. An industrial system founded on a fierce competition; an economic or political imperialism which does not hesitate to use threats of force to further its ambition; a racial prejudice which looks with ill-concealed arrogance on all races except the white: these too conspicuous features of American and European civilization can hardly fail to shock the Chinese student who goes abroad. Doubtless Christian teachers in China might do more than they are now doing to prepare the student departing from China for America or Europe for the inev-

itable shock which will come when he meets the more glaring faults of western civilization. But the more important method of combatting the evil, short of a more thorough Christianization of Christian lands, is a larger effort on the part of the British and American churches to bring the Chinese students into contact with the nobler aspects of the life of their countries.

The loss is not confined to the returned students, but is, perhaps, equally serious in respect to students educated in China. The graduate even of the middle school is disposed to complain that he does not get much from the preaching of the average Chinese pastor. His complaint is against both the form and the content of the message. The character of Jesus almost uniformly wins both respect and affection. His teaching both as to personal morals and neighborly human relationships at once attracts attention and easily wins allegiance. The dynamic of Christianity, in the minds of the Chinese, seems to be allegiance to the Master, and His teaching gives power to overcome the base and poor in one's own nature. Such allegiance also gives a moving incentive to social service and to the humanization of economic and political relationships. Unfortunately Christianity is not always so presented, and the church loses its hold on many who have been won by the school.

552. Of this condition there are several recognizable causes:

a. The church in China does not offer a program of attractive work to an active and alert layman of the younger generation. The problem is a difficult one. The churches in China are now in the hands of the older laymen, so far as the laymen exercise control; the older laymen who bore the burden and the heat of the earlier day, a day of no small hardship, as witness the Boxer uprising. The control is conservative, and tends to alienate the active sympathy of the young men educated in the schools. There are, indeed, compensatory elements in the situation. Some of the laymen find outlets for their Christian interest in other than ecclesiastical forms of Christian effort, as the Young Men's Christian Association and other such institutions. If the church is inspiring men to work with such organizations it cannot be said

to be failing in its duty to the community. Yet the situation can never be satisfactory when the church loses to itself the energy and initiative of the younger and educated laymen and the trained women who come from the Christian schools.

b. Still another cause of defection is found in the lack of a Christian public sentiment. The student, in allying himself with a Chinese church, does not have any large support in community sentiment. It will not be wise for us to complain that there are not more members of heroic mould in the Chinese churches. The Boxer persecution showed the existence of an astonishingly large proportion of such heroes. If the support of public sentiment were withdrawn from the church at home we might be amazed at the large number of members who would forthwith fall by the way. The situation in China makes a strain upon the loyalty of church members of which we of the West know nothing. So simple a matter as a young man's removal from a place where he knows the church members to one where he is a stranger, may lead to his losing his grip on the church. Marriage, too, into a circle indifferent to Christian interests often leads to the same result. It hard for outsiders to realize the depth of spiritual and moral force required definitely to ally one's self with a Christian church in a non-Christian communnity.

c. A further cause for loss which affects both returned students and those who have received all their education in China, is the disparity between salaries paid foreign workers in China and those paid Chinese workers. While this loss primarily affects the staffs of our Christian schools it often results in a loss to the Christian church as such. It is just to say that when Chinese raise objection to this disparity they sometimes overlook some important considerations. The foreign worker is subject to certain financial disadvantages in coming to China which the Chinese may not appreciate. But it is not just to find fault with the Chinese worker for adopting a higher standard of living than that to which he was accustomed before he was educated. He could hardly have been truly educated without some such resulting elevation of standard. Nor can he be justly criticized for accepting a remu-

nerative position outside church institutions, especially when this offers not only larger income, but excellent opportunity of service to his country and the church. There should be revision of salary scales which will go as far as possible toward putting the remuneration of foreign workers and Chinese workers on an equitable basis, due account being taken of the difference in circumstances and standards of living.

553. These conditions, serious as they are, have in them an element of encouragement. They are themselves the result of a rising standard of intelligence in the church due partly to the education of the children of the church and partly to the acquisition to Christianity of large numbers of young people during their student days. Yet the conditions call for serious thought and powerfully reinforce the argument presented in a previous chapter for a ministry with a much higher standard of education. Only by such a ministry can the educated and, therefore, especially valuable elements of the Christian community be effectively conserved to the service of Christianity. Pending the development of such a ministry we urge the church everywhere to employ all practicable methods for holding the educated members in close relation to itself. The mere notification to a church that a member of another church is coming within the range of its ministry would be of help. Younger members of the church are most likely to be aided through personal contacts. In theological and practical perplexities the friendships formed within the Christian group are the most powerful factors in holding the troubled life steady.

While we recognize the prime responsibility of the church in China to exert its utmost effort to present a program which will hold the interest of its young people, we desire to express to the Christian student body our strong hope that they will give their fullest allegiance and support to the church in this transition period. In all lands the church has been made by its laymen quite as much as by its ministers. If the church in China attains the strength and dignity which it ought, it will be only as groups of strong men and women, such as the large bodies of Christian students, give it their loyal and whole-hearted support. With the

students, those trained both at home and abroad, rests largely the destiny of the Christian church in their land. The most powerful factor in making western lands as Christian as they are has been the Christian church. China needs such a church in this day. Even, therefore, if the church of the present does not minister to them to the degree which they desire, yet for the sake of the China of to-morrow, we believe that the Christian students and those who have had the privileges of a higher education should give to the church in their land the whole-hearted devotion which it so much needs.

CHAPTER IV

RESEARCH AS A FACTOR IN EDUCATION

554. *Meaning and importance.*—The connotation of the word "research" varies widely. It is sometimes used in a very restricted and technical sense. But, as here employed, it is taken to cover all forms of investigation which result in the widening of the field of knowledge and ideas, whether philosophical, comparative, statistical, or experimental in character. From this point of view the re-interpretation of well-established data, resulting in a fresh and fruitful presentation of subject-matter, may be as useful as the discovery of new data. Or, again, a careful translation of a valuable foreign book may represent an important contribution to the knowledge of the Chinese. In China there is an unlimited field for research of all kinds and perhaps nowhere is the need for it more urgent. It is vital in order to illumine the path which every progressive movement ought to follow, whether it be scientific agriculture, social reconstruction, or the teaching of special subjects.

The Christian system of education can hope to undertake only a limited amount of the more technical and expensive kinds of research, but it is essential to its own progress that it should be imbued with the spirit of investigation and that its activities should not be confined to teaching and administration. This is especially true of the senior colleges, which will naturally initiate and direct the main lines of research. It may be said that every teaching department of a senior college should undertake some piece of investigation, however small, and that all members of the staff capable of this kind of work should have the time and opportunity to

undertake it. Some at least of the more promising students in these departments should be trained to undertake independent work and encouraged in every possible way to follow it up after graduation. Few needs have a higher claim on whatever new funds may become available for the cause of Christian education in China than the institution of (post-)graduate fellowships. Some of these should be tenable abroad, but China itself should be increasingly regarded as the main field for most kinds of (post-) graduate research.

In coming years an increasing number of missionary educators should do the research work for their higher degrees in China rather than in America or Europe. The provision of facilities for this purpose is certain in the end to prove a good investment for the entire educational system, since all experience shows that research tends in the long run to pay for itself.

555. *Objectives.*—It is hardly open to question that in an avowedly Christian system of education those subjects which have the most direct bearing on the working out and application of the Christian message should have the first claim on whatever resources may be available for equipping high grade institutions with special research funds. On this principle the Commission is of the opinion that provision should be made for research in the following subjects: religion, education, medicine, the social sciences and agriculture. In the case of two of these, education and the social sciences, no such provision has yet been made, and the Commission attaches great importance to its recommendation for the establishment as early as practicable of an Institute of Educational Research and an Institute of Economic and Social Research. Concentration on the highest type of theological studies, which is recommended elsewhere, should facilitate research in theology and comparative religions.

The foregoing statement of policy does not imply that there is no place within the Christian system of education for the endowment of research in subjects other than those named, e. g., industrial chemistry, but only that they have not the same claims on funds definitely allocated to promote the special objects for

which that system exists. The needs of applied science, engineering, and kindred subjects should, in time, be met by donors who, while in general sympathy with Christian education, are more particularly interested in the development of these subjects.

556. *Organization.*—Although research of the more technical kind will naturally be associated with special institutes and with the senior colleges, much useful work, involving comparatively little expense, can be accomplished throughout almost the whole educational system, given the necessary organization and the spirit of cooperation. This is particularly the case in China, where the solution of many problems depends on the systematic collection of data. Throughout its report the Commission is emphasizing the point that the schools of all grades and the colleges in a given area should form a closely-linked system and that each individual institution should contribute to the strength of the whole. This unity of purpose can find no better or more useful expression than in the organized collection, sifting and interpretation of data. A single illustration may be given. A great need in China is accurate climatic knowledge and particularly precise information as to the distribution and seasonal fall of rain, including the liability to variation in both seasonal and total annual fall. The utility of data of this kind to agriculture, and especially in areas liable to famine, is recognized to be enormous. Failing a highly-organized and costly meteorological department, such as has produced the invaluable "Atlas of Indian Meteorology," the collection of data must depend on a number of voluntary workers. To equip the middle and higher primary schools throughout a given province or higher educational area with simple meteorological instruments would cost comparatively little; the recording and understanding of the data so obtained would have considerable educational value. The department of physics or physical geography of the university or central college would be the natural clearing-house of all this information, would sift and interpret the data and would ultimately be in a position to publish accurate climatic maps of the region and to work out their significance for agriculture.

The same methods can be applied to many other aspects of the life of a region, both physical and economic. The Regional Survey Movement, as it is called in France, England and other countries, is proving at once of scientific and of educational value. It makes the interaction between a community and its physical environment a central study and emphasizes the point that with man's increasing control over natural forces all the elements in that environment can be made to serve social ends. Its object is, therefore, to collect and coordinate all data bearing not only on the present conditions, but also on the future possibilities of the region under consideration. For this purpose it seeks to organize different groups of workers, each engaged in some particular local survey, such as geological, climatic, vegetational, agricultural, industrial, sociological, to keep them in constant touch with one another and to coordinate the results obtained, so as to build up a synthetic view of the locality or neighborhood as a whole made up of related parts. Connected surveys of this kind not only throw great light on each other but help to clear up problems which baffle more isolated investigations. They bring together in a common field of inquiry different groups of workers and foster in the coming generation an intense interest in their own neighborhood. The work can be spread over a number of years, can be begun on a very humble scale and developed as circumstances permit.

557. The suggestion is therefore made that as early as practicable steps be taken to institute regional surveys of this kind, in each of the higher educational areas for the whole or part of the field served. They should be under the general direction of the central college or group of colleges, but every effort should be made to enlist the assistance of school teachers, missionaries, and of all others capable of giving help of any kind. It is also preeminently the kind of enterprise in which cooperation with government schools and colleges might be sought.

CHAPTER V

THE LANGUAGE PROBLEM IN EDUCATION

It is not the purpose of this Chapter to discuss the whole question of the place of linguistic study in Chinese schools, but rather to consider to what extent Chinese, especially the new national language, and to what extent English, should be made the subjects of study and used as mediums of instruction.

558. The following are the chief elements of the problem:

a. Christian education in China must for a somewhat indefinite period be organized and conducted largely by teachers from the West.

b. There is widespread desire on the part of Chinese students to learn English, in view of its vocational value. This natural desire must be considered in its relation to the objectives of Christian education.

c. Suitable text and reference books in Chinese, especially for college and vocational subjects, are not as yet available, and their lack makes instruction in Chinese exceedingly difficult.

d. There is a great diversity of dialects in the spoken language, making it impossible for the people in one district to understand their fellow countrymen living only a few miles distant. On the other hand, there is a remarkable interest manifesting itself on the part of progressive Chinese in the unification and nationalization of their language.

I. *The Problem for the Missionary*

559. That every educator who comes to China for life should

learn to speak Chinese will be regarded as axiomatic, but the extent to which he should use it in teaching will doubtless vary greatly with the locality and type of work.

Every missionary faces the perplexing problem how to acquire an adequate knowledge of the language and fluency in its use. In the earlier stages of mission work a mastery of the language was the *sine qua non* of all activity and even of existence in China. There was also much more freedom for studying and occasion for practising it. Despite the trained teachers, scientific methods and other facilities afforded by the excellent language schools, which the majority of recent arrivals attend, there is reason to fear that in general their attainments in speaking and especially in reading Chinese would not compare favorably with that of their predecessors. This relative deficiency in the case of younger missionary educators is perhaps due chiefly to the pressure of multifarious duties and the demand for teaching, or teaching in, English. Christian schools have been built upon so widespread and unrelated a basis, and have so frequently yielded to the insistent urge for enlargement that, with constant losses and disappointments as concerns available teachers, all new missionaries are loaded up from the beginning with too many routine tasks. Mission work is becoming increasingly complex and entails many extraneous claims upon everyone. Slow progress in securing the cooperation of qualified Chinese and in sharing responsibilities with them results in the necessity of the foreigner looking after many absorbing details for which his Chinese colleagues should care. Except in primary schools, English is taught more or less, and the new missionary is the logical one to do this. Before long the golden days for language study have slipped by, the relish for it is lost; contentment with such knowledge as has been acquired becomes habitual; the Chinese, with whom one has to do daily, show no outward signs of disrespect; in short, there is no compelling incentive to the unremitting study and resolute refusal to be diverted from it, which alone brings proficiency. This imperfect mastery of the language is the more to be regretted in educators because the mass of Chinese have no other means of

appraising one's scholarship. Recent developments are making them, especially those in student circles, more intelligently critical. There are alluring openings for friendly contact with educated Chinese and for the exertion of influence among them, such as have not existed in the past. Most important of all, religious conversations, even with students who are fairly at home in English, are most effective in their mother-tongue. But such conversations make heavy demands on the vocabulary and general linguistic powers of the foreign teacher. The same is equally true of all public religious meetings for students and others. For the distinctive purpose of Christian education, less extensive programs, allowing new teachers opportunity for constant progress in language study and practice, would perhaps accomplish much more. Apart from all other arguments in favor of fewer schools and greater concentration, the linguistic improvement which this ought to effect among western teachers is a weighty consideration, and calls for a change of policy.

II. *The Problem of English*

560. The Chinese are eager to acquire the command of English for both commercial and cultural reasons. The knowledge of English increases one's earning capacity. It is also the medium for modern learning of all types, and is the coveted evidence of up-to-date scholarship. Both of these are proper objectives of Christian education and enable missionaries to render a service for which they are naturally equipped. The vocational aspects of the subject are discussed elsewhere. (See Section 199). As to the cultural values, the situation is somewhat analogous to that in England at the time of the Renaissance when the new learning was mediated through Greek and Latin, which continued to be the stimulus as well as the method for gaining knowledge until the English had made of their native speech a vehicle adequate for all demands.

If Macaulay's dictum is true elsewhere, that no one understands his own language until he knows at least one other, it is peculiarly true in China to-day, where the literary style is being radically changed under the influence of western culture.

The time will surely come, and missionary education is hastening it, when the Chinese language will be able to express, and Chinese scholars to furnish, all the ideas or information the nation will require. But until then at least English will be, as the classics or modern European languages have been in England and America, the sign of broad culture and a most useful tool for acquiring and imparting it.

From the standpoint of Christian education there are, however, two main objections to the emphasis on English:

a. One objection is cultural. Either it is emphasized to the point of neglecting Chinese, or it is used as the medium of instruction for subjects in themselves too important to be allowed to suffer by forcing the student to give his thought largely to understanding the medium. On the whole, it would seem emphatically unwise to teach middle school subjects to any large extent in English. Wherever the six-year middle school course is adopted, daily study of English, as a language, throughout this period ought to give sufficient mastery of the language either for general use or for entering college. This should obviate the necessity for beginning it in the primary school or for using it for language practice in other middle school subjects. But college preparatory English, thus limited, must be very thoroughly and scientifically taught. Short-term teachers can be used less extensively on this program than where more subjects are taught in English, but they can render a most useful service in teaching it as a subject. It should not be overlooked, however, that there are localities and types of schools where English need not be taught at all.

b. The second objection is a moral one. A student equipped with this increased earning capacity will be tempted to enter commercial or other careers instead of some form of Christian or patriotic service. If, however, the spiritual life of the school is what it should be the student will carry the Christian spirit into any career he may select, whereas those who deliberately choose the callings involving greater sacrifice will do so with a strength of conviction which should promise well for larger usefulness.

The fact that the Christian colleges virtually without exception require a working knowledge of English and use it chiefly throughout the course, would create the presumption that this policy is necessary or, at least most advantageous. This idea is strengthened by the almost equal emphasis on English in government schools of the same grade, and reinforced by the lack of suitable text books in Chinese and the wide range of reference reading made possible through English. There is, besides, the practical consideration that Christian colleges are so largely staffed by western teachers and that the teaching of scientific and literary or technical subjects of this grade is not easy for any foreigner through a language acquired as an adult, especially if he has not achieved sufficient skill for such specialized use. That colleges in China of all types will eventually come to use the language of the country is not to be doubted; it is, indeed, highly desirable that this should come to pass as rapidly as possible. The only questions are how Christian educators can most effectively contribute to this end, and how in the meantime they can best carry on their instruction. The ideal would seem to be a bi-lingual entrance requirement for the present, sufficiently high both in Chinese and in English, and an elastic bi-lingual system in college classes by which each teacher would feel free to use either language. Thus, the lectures could be in Chinese with text and reference books in English. Or the teacher and his students might make English the basis of instruction while falling into the use of Chinese when convenient. Or the process might be reversed by talking in Chinese, but employing English technical terms. This flexible system would keep students constantly close to their mother-tongue, and give them a certain nimbleness or ease in passing from one speech to the other, while it would enable the teacher to use the medium which could better express his thought or make it clearer to his students. But this has in two respects important implications for college administration. Foreign teachers, except in the case of short-term people and special lecturers from abroad, must be permitted to study Chinese much more continuously and diligently than is now the rule, and the number of western-trained Chinese should

be steadily increased. With this latter development the problem will largely solve itself.

III. *The Problem of Books*

561. In the institutions of higher education and, indeed, to a considerable extent in secondary or even primary schools, especially also in religious and vocational courses, the lack of text and reference books is a serious limitation. Although in the lower departments this is being rapidly overcome by such publications as the admirable series issued by the Commercial Press, yet much remains to be done. In college and professional subjects this is much more true. In all general courses, however, missionary educators are in danger of failing to keep up with the activities of Chinese who are producing a wide range of educational literature. In the main this field will be more and more covered by them. There remain the distinctively Christian books, and such technical volumes as probably would not otherwise be provided in the immediate future. Hitherto missionaries have perforce done much translating or adapting of western text books, and have thus rendered a most useful service. To a limited degree this must continue. But the creation of educational and Christian literature ought hereafter to be achieved by a much greater encouragement of Chinese original effort than in the past. By discovering, training, inspiring, and otherwise assisting gifted young Chinese, missionaries will make a more fruitful contribution than by any large measure of direct literary work in Chinese. It is the very genius of Christianity to generate life and help it to function. It prevents the foreign flavor, which Chinese detect even when missionaries use every effort to have their material put in proper shape by Chinese writers. There is already ample evidence of the capacity of the Chinese for such work and their eager interest in it. Chinese scholars have as one of the finest elements in their heritage the instinct for literary work and, when this is combined with modern training and sufficient freedom, the results ought to be creditable to the Christian educational enterprise. But Chinese teachers in mission institutions have as yet, with rare exceptions, neither the equipment, the leisure nor the impulse for high grade

literary production. Courses specifically intended for training writers will have immense value. See Chapter on Education of Writers, Sections 498-500.

IV. *The Problem of a Unified Speech*

562. China is divided into numberless dialectic variations. There is also the separation between the written and spoken language. Public-spirited leaders realize the unifying value politically, and the aid to progress of every sort, of a standard colloquial which would not differ more in its spoken and its written forms than does any modern European language. The promoters of the "Literary Revolution" have this as one of their chief objectives. The new "national language" is being introduced very widely in government and private schools. Christian education can aid greatly in this beneficial reform by requiring attention to this in all Chinese courses, and by employing Chinese teachers as extensively as possible who can speak the standard pronunciation. Foreign teachers will find the new style much easier to read than the now almost archaic Wenli. They ought to master a reading knowledge of it and acquire the new educational nomenclature. One aid to this, while at the same time keeping one in touch with Chinese educational advance, would be to subscribe to "The New Education," a monthly edited by Chinese educational leaders.

CHAPTER VI

SUMMER SCHOOLS, SHORT COURSES AND WINTER INSTITUTES

I. *For Teachers*

563. The important service rendered by summer schools is well recognized in the West, where such schools have become a characteristic feature of the educational system. There is no need to argue the potential value of similar schools in China. The inadequate preparation of many teachers and their comparative isolation are quite sufficient reasons for the organization of summer schools for teachers in Christian schools and colleges.

The Commission has no complete data at hand showing the extent to which this need has been met in China. Several colleges hold summer schools, and the summer conferences of the Young Men's and Young Women's Christian Associations have had an important part in the Christian education and activities of students.

564. There are doubtless difficulties to be met, such as:

a. The relatively small number of teachers to be served;

b. Their scattered posts and the consequent expense of time and money for travel to central points;

c. The heat of summer, which is great in most parts of China and militates against the best work;

d. The fact that the chief dependence for instruction must be upon those already overworked;

e. The fact that the teachers who come to the school as pupils themselves are pretty thoroughly fagged by the time of the summer vacation;

f. The expense of the school.

565. *Summer school for advanced work.*—It is, however, not only highly desirable, but almost imperative that provision be made for the further training of teachers in mission schools. One plan proposed for meeting this need contemplates a summer school of education offering courses of college and (post-)graduate grade, much on the model of the summer school at Teachers' College of Columbia University. Credit must be granted by institutions in Great Britain and America for work done in such a school. The school could be of about three weeks' duration, and be held successively in two different centers each year, thus serving all parts of China. At least two members of the staff should come from abroad for the summer's work. It should be planned to meet the needs of both Chinese and foreign teachers.

This plan does not meet all of the difficulties involved, but such a school would be of great value to the teachers and to the cause of Christian education in China. We commend to the attention both of the associations in China and of the Boards at home the need of working out some plan which will effectively reach teaching staffs with strong, stimulating, advanced summer school work.

566. *Short courses or winter institutes.*—It is evident that the rank and file of teachers must be given reasonably easy opportunity to secure assistance for study. We suggest, therefore, a plan of short courses or teachers' institutes, of a week or ten days in length, to be given once a year in each of about thirty centers in China, by an itinerant staff of especially qualified teachers of teachers. This staff should be composed of Chinese and missionary educators, and persons from abroad brought over for a year's special service. Centers should be so located as to secure the attendance of practically all the teachers in the area, and schools should be closed to enable teachers to attend. Provision should be made for both Chinese and foreign teachers. These short courses should designedly feed into the summer schools, and should be supplemented if possible by correspondence and reading courses. Some recognition of attendance should be given in salaries as well as by certificates. It is desirable that the colleges

of education and the provincial and national boards of education carry large responsibilities in this phase of work.

While these short courses are designed primarily for professional improvement and must be very practical, a fair proportion of the time, perhaps one-fourth, should be given to subjects of more general concern, such as literature, health, and public questions, and in the case of rural teachers, the use of the school as a community center and the place of the school in village development.

567. *Summer courses in colleges.*—Each of the schools and colleges giving teacher-training courses should endeavor to hold summer schools for teachers in service. Two classes of teachers should be provided for, the old style teachers who have had no normal training, and the teachers who attend for relatively advanced work. If possible, credit should be given for this work.

The time will probably come when regular undergraduate work will be given in the summer by some of the colleges. Possibly the Associated Christian Colleges of China could unite in the conduct of such a summer session in a place not too tryingly hot. A strong staff could be drawn from the various colleges, and by rotating professors no missionary educator need do summer work more than twice during a term of service in China.

568. Unquestionably all of these proposals involve expense. But the imperative need for training-in-service of all teachers in the Christian institutions in China justifies even seemingly elaborate plans for meeting the demand. If quality of work is really the key-word for the Christian educational forces, a successful program of short courses for the teachers must be made.

II. *For Preachers and Other Religious Workers*

569. All that has been said in favor of constantly recurring opportunities for the training of teachers in service applies with almost equal force to the workers whose task is more immediately that of recruiting and training converts to the Christian life. The Commission is not prepared to submit a plan of operations. Con-

fessedly the subject calls for more consideration than we have been able to give it. But we see no reason why the general plans suggested for teachers might not be the basis of similar plans for the preacher and his confrères.

III. *Short Courses for Various Groups of Adults*

570. There are possibilities of great significance in the eventual development of many types of short courses for special groups, church workers, Sunday-school teachers, and other specialists, lay or professional. Increasing social organization in China will soon bring these groups into being. Probably the colleges are on the whole the best agencies for offering short courses to these groups. We commend to all colleges and, indeed, to middle schools, the idea of making the short course (one week, two weeks, four weeks, as needed) an organic part of the resident teaching service to be inaugurated and developed as real need emerges.

571. The need of developing this work for teachers, preachers, and others is urgent. Some difficulties which must be reckoned with in carrying out these or similar plans for short course instruction have been mentioned, but many of these same obstacles have had to be overcome in western countries. Wise choice of location, moderate demands upon individual instructors, variety of program, and ample recreation, will all aid in making summer schools attractive and feasible.

The Commission emphasizes the vital importance of this subject, and reiterates the suggestion that it be made a subject of early study by the Christian educational forces in China.

CHAPTER VII

SCHOOL AND COLLEGE LIBRARIES

I. *Development of the Reading Habit*

572. The library in a school or college has a double function, to foster a love of reading for its own sake, and to provide for both teacher and pupil the books needed for collateral reading and advanced study.

The Chinese student often shows a marked contrast between high attainment in the subjects he has studied and meagreness of general knowledge and interests. This poverty of general mental equipment is due in the main to the lack of a habit of general reading, and this again to the small number of books, outside his required text books, which are available to him while at school. The difficulties of the Chinese language are responsible for this condition. The wider use of the spoken language in literature is, however, tending to correct this. But lack in training to read for the acquisition of knowledge or for mere pleasure is also partly responsible.

573. Beginning with the primary grades the teacher should see that attractive books, in a style that is easy to understand, are placed at the pupil's disposal. If necessary, such supplementary reading may at first be required in connection with other subjects. In some of the large, publicly-supported day schools a reading room is found, furnished with tables and chairs, with simple magazines and newspapers on the tables, and a case or two filled with attractive illustrated books of biography and other subjects. Lists of such books and magazines can be secured from the large Chinese publishing firms. In a small day school where it is not

possible to have a room set aside for this purpose, there should be a case or shelf for books which may be taken by the child to his desk for silent reading. Definite periods may be assigned for such reading, and brief reports, either verbal or written, of the contents of the books may be required.

In the middle school, and in the primary boarding school, there should, if possible, be a room which is used solely as a library and reading room. One corner of it may contain some easy chairs, a fireplace and shelves with books of general interest. This should be made the most attractive corner in the whole school, for pleasure in reading is increased by pleasant surroundings. Where such a separate reading room is not possible, groups of books may be temporarily placed in class rooms.

By the time a student reaches college his habits of reading are more or less determined. There is still need, however, for bringing new books of interest and value to his attention by means of bulletin board notices.

A definite share of the allowance for the purchase of books should be used for books of general interest, including fiction, and for magazines and newspapers. Teachers, as well as the librarian, should assume the responsibility of seeing that the books are read.

II. *Reference Libraries*

574. In the primary school the reference library should include a small selection of supplementary books for the students (these may be included in the general book shelf already mentioned), and especially those helps for the teacher which he cannot be expected to buy for himself. Salaries in China do not leave much margin for book buying. Besides books, the school may well subscribe for a few of the Chinese educational journals. When the school is large enough to have a teachers' room these books and magazines may be kept there. Every class room should contain a Chinese dictionary, accessibly placed, and the children should be accustomed to refer to it for the meaning of unfamiliar words.

The middle school should have a teachers' room, with a reference library. The students' library should contain a wisely-chosen selection of standard Chinese books, but books in English will also be required, varying in number according to the emphasis placed upon the study of English. A limited number of the more expensive English reference books and sets should be included for the sake of the foreign teachers, but these books should not be permitted to encroach upon those more widely used by the students and Chinese members of the faculty.

575. The Christian colleges of China have only begun to realize the absolute necessity of a good library. Only a few have what would be considered even the beginnings of a college library. This applies to both Chinese and English books. A study of budgets shows that as a rule the appropriations for the purchase of books are quite inadequate. In general the amount should not be less than five per cent of the total annual budget. When books are selected by departments a special allowance should be made for books of general use, such as encyclopedias. Dead wood should be kept out. Gifts of books from private libraries at home often result only in filling shelves with volumes of no present-day value. By giving an impression of numbers they actually tend to prevent the purchase of books that are really needed.

Not all Christian colleges can afford to be equally strong in all departments of the library; as courses are differentiated among the colleges so libraries should be. There may then be a working arrangement whereby books can be loaned from one library to another as they are needed.

III. *Librarians*

576. In the primary school and in most middle schools the teacher or an older student will act as librarian. Where the school is large and there is a library reading room there is need of a paid librarian. Few schools, even among the colleges, can afford a trained librarian from abroad. Usually a foreign member of the staff is in general charge of the library, with one or more Chinese

assistants trained locally. A better method would be the appointment of a thoroughly trained Chinese librarian, one or two full-time assistants, and a number of student assistants. Whatever the method employed a faculty library committee is advisable. Provision for the training of librarians should be offered in connection with one of the Chinese Christian colleges. Fortunately such a course is now offered at Boone University, and there is no need of its duplication elsewhere. Not only is there a three-years' course to train fully-qualified librarians, but short courses are offered to Chinese and foreign librarians and assistants.

IV. *Library Extension Work*

577. Extension work of value can be carried on in connection with school and college libraries. What can be done is shown by the activities of the library of Boone University. It has established, in Wuchang, the first public library in China run on modern lines. It also maintains four public reading rooms in the same city, and has a system of travelling libraries for the benefit of schools and other organizations in the Yangtse valley. It has recently offered, most generously, to put the services of its two trained librarians at the disposal of other librarians to assist in organization and development.

578. With the correlation of Christian schools into provincial or regional areas, and the linking of the schools with the colleges in these areas, it should not be difficult to develop a system of travelling school libraries, under the direction of the college library or the provincial board of education. Arrangements might also be made whereby single volumes from a college library could be loaned to individuals at a distance.

Missionaries are not able to bring with them all the books they would wish, especially expensive technical reference books. The provision for loan to individuals of a number of small sets of books on professional subjects similar to those furnished to American ministers by the American Institute of Sacred Literature, would be a great help. They might well be handled by one

of the centrally located college libraries. Similar sets in Chinese could be made available for Chinese teachers in each educational area.

In these and other ways the advantages of the college or school library could be extended throughout the whole system of Christian education.

CHAPTER VIII

THE ARCHITECTURE OF SCHOOL BUILDINGS

579. The tendency to copy the West and seldom to choose the best is seen in the buildings erected by the Chinese in every provincial capital, for government and school use, and known as foreign style. The preference is for a rococo style of decoration of the exterior and early Victorian interiors. It is a thousand pities that they have failed to appreciate the superiority of their own style in architecture, "a style worthy of a place beside the Greek and the Gothic." The missions have not been entirely guiltless in this matter, for in the buildings which they have erected they have often imitated the worst in western architecture.

Many of the buildings planned and built during the last five years for Christian colleges have been incorporating some features of Chinese style. One Chinese college (private) is erecting a group of Chinese buildings. The problem of adaptation enters here as into all this transformation taking place in China. Some of the efforts to follow Chinese style in school and college buildings are not altogether successful and are severely criticized by the Chinese; but the effort should continue, for the beauty of palace and temple courts, the more modest beauties of cloistered quadrangles and moon doorways, the curving roof lines and columned porticos, are a part of the best of old China. The expense is justified in college building. Beauty builds itself into character and college loyalties are strengthened by memories of a campus beautiful.

Middle school buildings call for simpler treatment. Separate class room buildings could be designed with a view to

preserving the simple dignity of the smaller temples or middle-class homes. Dormitories in modest quadrangles can be built at moderate cost and Chinese students will feel more at home in them than in foreign factory-style buildings.

Primary school buildings should be simple and inexpensive, with plenty of light, good ventilation, blackboards and modest furniture. The Chinese table is as good as the American desk if correct height is considered.

580. Architecture, or at least the study of design in buildings and interior decoration, deserves a place in the curriculum. There is a growing demand for draughtsmen in connection with architectural firms in large cities. The Mission Architectural Bureau asks the missions to provide for such training and it would seem desirable to have one of the colleges develop a department of architecture, preferably in connection with a course in civil engineering and in one of the centers where architects would be available for lectures and other instruction.

PART V

SUMMARY OF GENERAL PRINCIPLES AND RECOMMENDATIONS

581. The purpose of this part of the Report is to present in condensed form the general principles and recommendations which the studies of the Commission have led them to adopt. In substance, and to a considerable extent in language, this part repeats what has been said more fully in the previous parts.

I. *The Purpose and Spirit of Christian Education*

582. The distinctive contribution of Christian education to the *total task of the church* in China is the application of the methods of education to the realization of the aim of Christian missions, which is, the establishment of the Kingdom of God through the bringing of individuals into personal relations with Jesus Christ, and the creation of a Christian social order. Its contribution to the *total work of education* in China is the provision of an education that permeates every aspect of school life with the Christian spirit, and thus, by its content and its method, meets the deepest spiritual needs of the students.

583. The essential characteristic of Christian education is, therefore, not in the body under whose authority it is conducted, nor in the ecclesiastical relations of the persons conducting it, nor fundamentally in the subject-matter of the curriculum, but in its spirit and purpose. It is education which is conducted in the Christian spirit and which exemplifies and imparts that spirit.

584. In order, however, to conserve and guarantee the Christian character of a system of education, it must be under the con-

trol of Christian men or women. In speaking, therefore, of a system of Christian education we must include in our definition not only the Christian spirit and motive of those who conduct the schools, but, as a guarantee of the continuance of its Christian character, the provision that it is controlled by Christian men and women.

585. Since it is of the essence of the Christian spirit to desire to do good to all men as we have opportunity, no form or type of education which will conduce to the well-being of the Chinese can be in principle excluded from the scope of Christian education in China. The Sunday-school and the school of commerce are both within its possible scope. Either may be excluded by the spirit in which it is conducted.

While the individual school may emphasize the evangelistic, edificatory, permeative, or broadly philanthropic purpose, no one of these terms alone is large enough to express the full purpose of Christian education as a whole. All must be comprehended to realize that purpose perfectly.

586. The personality of the educator is a matter of essential importance. Neither perfect organization, nor ideal curriculum and equipment can insure the best results. Character is an essential element in the product of education, and therefore in the teacher.

587. The prime consideration in every school must be the human product of the school. Name and place in a system may be important, but are secondary to the development of personalities.

588. Christian education should clearly recognize the valuable elements of Chinese civilization and seek to conserve them; the vices of western civilization and seek to exclude them; the defects of Chinese life and seek to correct them; the valuable elements of western civilization and the essential principles of Christianity, and seek to impart them to China, making them vital elements of Chinese life.

589. A system of Christian education parallel to that of the government will be needed in China for a long time to come.

Nor is it likely that the people of China will wish or consent to dispense with Christian schools so long as they are thoroughly good schools, patriotic and national in atmosphere and influence, promptly and fully meeting all government requirements, avoiding all exotic and foreign characteristics, cooperating with government education in all practicable ways, yet furnishing a healthy variant from the uniform standard, and producing for the changing life of China a Christian group, forward-looking and thoughtful, and at the same time disciplined and self-controlled. In establishing Christian education of this type in China we may be assured that we are building for a long future.

590. It should always be kept in mind that the Christian forces are developing a system of education which is to serve the needs of China, not the ends of any foreign nation. To this end all nationalities taking part in educational work should cooperate in the development of a single harmonious system adapted to China's needs, and should avoid so stereotyping their own particular type and method of education as to hinder the development of a truly Chinese system. Neither nationalism nor denominationalism should stand in the way of the development of education adapted to China's needs.

591. From the same point of view the participation of the Chinese, both in the work of teaching and in that of organization and administration, and especially in that of discovering the methods best adapted to China, should increase as rapidly as qualified men and women can be found. The Chinese membership on the managing boards of mission schools should be increased as rapidly as possible to one-half, and should eventually displace foreigners. Foreigners should be employed only for services for which there is as yet an inadequate number of competent Chinese, and the foreigners who are thus employed should be thoroughly qualified for their specific tasks.

592. To the end that all the educational work conducted by the Christian forces may be conducted both economically and efficiently, provision should be made for the investigation in as thorough a manner as possible of the needs of China, religious, social,

political, economical, educational, and of the methods by which these needs may be met through the creation and maintenance of a civilization at once essentially Chinese and Christian. Of special importance is the thorough investigation of the type of education that will best serve the needs of the Christian community and the Chinese people as a whole. To stimulate and direct investigation in these fields there should be established, at an early day, an Institute of Educational Research and an Institute of Economic and Social Research.

II. *Principles of Extension and Limitation*

593. The greatness of the task of education to be accomplished in China, the limited resources of the Christian forces, Chinese and foreign combined, and the achievements, resources and responsibilities of the government, combine to limit the education which the Christian forces can undertake to a small fraction of the total task.

594. The particular portion of the task to be undertaken must be carefully chosen. In view of the fact that only a thoroughly naturalized Christianity can ever make China thoroughly Christian, the chief immediate goal of the Christian educational forces should be the development of a strong Christian community. In this purpose should be included the numerical increase of this Christian community, but more especially its development in health, resources, intelligence, character, and spiritual power. There can be but limited place for schools which do not contribute to this total result. The development of a Christian community within the nation is not indeed the ultimate goal of the Christian movement, but must be understood as the means to the achievement of the larger purpose of making China a nation Christian in principle and practice, and of elevating her national life in all possible ways. But the most effective means to this larger end is the building up of a Christian community, numerically, physically, economically, morally, and spiritually strong, and this should therefore occupy the place of central importance in the Christian

educational enterprise. In this process it is of the utmost importance that the spiritual and cultural ends of education shall not be lost sight of, or subordinated to the commercial or material interest.

595. On the other hand, one essential characteristic of a Christian community is the spirit of Christian service, the impulse of its members to benefit their fellow-men without too careful calculation of the reflex benefit to the church itself. Christian education must not therefore confine itself too strictly to measures which are directed solely toward the development of the Christian community. To be true to itself it must be sensitive to human need as such, and responsive to its call.

596. In the fulfillment of its purpose Christian education must offer its educational opportunities both to Christian and to non-Christian, and in general without discrimination.

597. The achievement of the aims of Christian education necessarily involves:

a. The development of natural aptitudes, the enrichment of personal life, and the unfolding of personality.

b. Equipment for a definite line of life work in which Christian service can be rendered, whether by distinctively vocational training, which should be at the same time liberal, or by handling general subjects in such a way as to give them the most direct bearing possible on those professions or occupations which are likely to be followed by students taking a non-specialized course of instruction.

c. Specific training for citizenship under the conditions which control modern Chinese life.

598. The education offered in all grades of schools should, therefore, include training for definite service in the work of making China Christian in principle and practice, and equipment for an occupation should be a leading part of the goal of all schools. Occupational training should, however, be liberalized, being understood to include training for Christian service to society through vocations, personal growth through work intelligently performed, and preparation for the duties of citizenship in a

democracy. Provision should also be made for the enrichment of personal life through the development of appreciation of nature, literature, and art.

599. Confessedly unable to fill the whole educational field, or to undertake all the educational work which it might be desirable for them to assume, the Christian forces should seek all possible cooperation with government education. Such cooperation may consist in actual partnership in a school, in the training of teachers who will find their sphere of usefulness in government schools, or in the exertion of a moral and religious influence on the students in government and other non-Christian institutions. In some regions, or types, of education the purposes of Christian education may be better achieved by cooperation than by the maintenance of separate schools.

600. To fulfill its central purpose Christian education must for the present, and probably for some time to come, conduct schools of all grades from the lowest to the highest. It is essential to the production of the Christian community that development of character be made a matter of concern from the elementary school up. Whatever may now, or later, be accomplished in some localities by adding religious instruction and Christian influence to the education given in public schools, the inadequacy of this method to meet the whole situation in China will, for a long time at least, require the maintenance of Christian elementary schools, and the provision, from this level up, of schools under Christian control and influence.

601. With a view to accomplishing the most possible with the resources available, ratios should be established between the number of primary schools and middle schools, and between the latter and the colleges; also between schools for boys and schools for girls. As in the work already done in this field by the China Christian Educational Association, these ratios should be based on reasonable expectations of the number of pupils who will pass from each grade to the higher, and be used as a general guide to the number of schools to be maintained.

602. Schools of all grades and types should be made as

nearly model or "quality" schools as possible. The best methods, equipment and teaching staff obtainable should be the goal, but without extravagance in physical equipment. Schools that cannot maintain this superior quality should, after a reasonable effort, be abandoned, and no enterprise should be launched that does not have reasonable hope of maintaining high quality.

603. The same principle should be followed with reference to the areas in which development of schools shall be pressed. It is better to develop education of any given type—medical education for example—to the point of efficiency in one region, even at the cost of delaying the opening of work in another region, than to develop both inefficiently. On the other hand, it must be recognized that the type, or grade, of education which can be developed in a given area is largely dependent on the stage of development which the Christian movement has attained in that area. What is imperatively needed in one region may be beyond the needs of another. The ideal must be efficiency in every area which is entered, but efficiency measured in terms of each area.

III. *Specific Types of Education*

604. With a view both to the adequate staffing of schools with efficient teachers and to the increase of Chinese participation in, and control of, the Christian educational system, determined effort should be made to build up schools for the training of teachers and directors of education. The teacher is an indispensable factor in the whole missionary enterprise.

605. While the Christian forces can never undertake any large part of the work of elementary education, they should see to it that all the work that they do in this field is of the highest possible quality and in the highest degree contributory to the development of an effective Christianity in China. To this end emphasis should be laid on the training of teachers, the provision of supervisors, and the establishment, in each region or district of model schools, which may serve to stimulate the creation of many others of a similar kind. Support of elementary education by the Chinese, without cost to the Mission Boards except for general

guidance and advice, should be attained as rapidly as practicable, but without sacrifice of the quality of the education given.

606. Special emphasis should be laid, in the immediate future, upon the development of strong middle schools with occupational courses. While not neglecting those studies which develop character and enrich personality such courses should prepare students for a definite occupation. The dependable laity of the Christian church will come mainly, neither from the elementary schools nor from the university, but from the middle schools. Pupils who do not reach this level of education will scarcely be prepared to be leaders. Most of those who go beyond the middle schools will, for the present at least, join the professional classes. The backbone of the church will come from the middle school and the majority of its pupils will complete their school education in it. When we add to this that the leaders of the Christian community at large, its educators and moulders of public opinion, will come from the higher institutions and must of necessity pass through the middle school, and that the qualified teachers of elementary schools will also come from schools of middle school grade, whatever their precise name, it is evident that the maintenance of the right kind and number of middle schools is in a very true sense the center of the educational problem. It is probable that no part of the whole task has received so little attention in proportion to its importance.

607. These facts indicate that while preparation for college should be adequately provided for it should not dominate the development of middle schools. As a whole they should emphasize preparation for the various occupations in which students will engage.

608. The foremost leaders of the church, its ministers, writers, educators, physicians and statesmen, must come from, or pass through, the colleges. A sufficient number of institutions of higher learning, permeated with the Christian spirit and dealing with the higher areas of thought from a Christian point of view, are indispensable for the creation of a strong Christian community. To be effective these institutions must be few in number in

order that each may have an adequate staff of able teachers, may be provided with the equipment necessary for thorough work and may be able to pay adequate salaries. The policy of founding colleges in many centers was a natural one in the past, but its continuance under the new conditions created by the development of government education would inevitably mean weakness and defeat. The policy of the Christian forces must now be to concentrate higher education in a few centers, and to maintain thoroughly strong institutions at these points.

609. The first two years of the college or university course (following twelve years of study in elementary and middle schools, in accordance with the plan probably about to be adopted by the government) may, for convenience, be called the junior college, the higher years the senior college. Although occupational courses should be provided in all grades of schools from the junior middle school up, higher professional work should, in general, commence at the beginning of the senior college and continue for periods varying from one to five years, according to the requirements of the profession for which the student is preparing, and his own aptitude.

610. In the field of higher professional education the Christian forces should work in those departments in which the inculcation of the Christian spirit and point of view are an essential element of the education itself. This principle necessitates higher schools or departments of theology, physical and biological science, social science and social service, literature, education, commerce and industry, social and political science (including law from a constructive point of view), and medicine. The inclusion in the Christian system, of schools less directly related to the inculcation and application of Christian principles is justified to the degree to which they contribute to the main purpose of Christian education, and to the extent to which the means are available for their development.

611. The training of men for various forms of work in the Christian ministry is a matter of supreme importance. A course of study adapted to prepare men for the most responsible positions

should be provided in one school. This school should serve for all China. A shorter course for those who have completed two years of college work, and other courses for those who have had only a middle school preparation, should be provided at a limited number of schools. A few well-staffed schools will meet the situation far better than many understaffed institutions. Definite effort should be made to induce more men to prepare for the ministry.

612. Religious education, in the sense of organized effort to give such instruction and training as shall inform the mind in respect to morals and religion, secure conversion, and develop character, is a vitally important element of Christian education. Neither in Christian lands, nor on the mission field, have the principles and methods of such education been at all adequately discovered. Progress in this field lags behind that in almost every other department of education. Mission schools fail oftener here than in mathematics or science. To discover how to bring to bear upon the child in school, church, and home, the influences most conducive to his highest religious and moral development is a task which calls for earnest and continuous study in China as in America and England. In this study account must be taken of all the conditions that affect the life of children and youths in China.

613. Hospitals and medical schools were for a long time the most notable expression of the distinctly philanthropic aspect of the missionary spirit. Both from this point of view, and from that of the relief given to the sick, they have been of inestimable value. In the development of the future, three facts must be taken into account. The raising of the standard of medical education and of hospital requirements, has resulted in great increase in the cost of both. The government and private agencies are now entering upon the field of medical education in China. Moreover, and of great importance, is the opening up of new opportunities and necessities for the expression of the spirit of Christian philanthropy along other lines.

In view of these facts, the policy of the Christian forces with reference to the relief of physical suffering should include

the continuance of as many hospitals as can be adequately maintained, the concentration of effort on a very few medical schools, well staffed and equipped; the adoption of the policy of coeducation in medicine; provision for training health officers as well as physicians; and the prosecution of health work in school and community, especially in connection with the most adequately equipped and staffed hospitals.

614. The new industrial, commercial, and political conditions which have developed in China within recent years call for an enlargement of the horizon of Christian education and in some cases for a transfer of emphasis. The critical situation in the field of industry and commerce, where the worst mistakes of the western world are being repeated, call for a new emphasis on research by the Christian educational forces with a view to the discovery of a method of conducting industry and commerce on Christian principles and at the same time with financial profit. Such research will in turn furnish the necessary basis for determining the curriculum and methods of schools in which men may be trained for positions of responsibility in industrial and commercial enterprises.

The need of great improvement in the conditions of rural life, for the sake both of the progress of the church and the welfare of the nation, call for earnest attention to the problems of rural education, especially with reference to the improvement of the farming village.

The importance to China of a healthy political life, characterized on the one hand by patriotism and the other by a regard for equity and friendship between nations, together with the necessity for many internal social adjustments in consequence of enlarging contact with other nations, demand larger and better opportunities for the study of law and political science under the influence of Christian ideals.

The extent to which and the methods by which these departments of education can be organized and conducted in Christian schools demands careful but immediate study. That Christian education must take account of them is beyond doubt.

615. The needs of both the rural and city population of China, are of vital importance, and both must be served by the Christian educational forces. The contrasting conditions of country and city must be kept in mind in planning educational work for each. The problem of the elevation of life in the farming village is intimately related to that of the creation of a strong Christian community. The teacher, especially the teacher in a village or rural community, should be not merely a school teacher, but the organizer of community life, closely associated with the church, and a promoter of community health.

616. If the Christian community is to be strongly developed, and one of China's greatest needs to be met, the program of Christian education should include provision for the education of adults. Such education should help to the attainment of fuller life, economic, social, political, intellectual and spiritual, and be directed especially to the speedy development of an aggressive public opinion on behalf of the main needs of China, and the achievement of adequate social self-direction.

IV. *Resources, Organization, and Support*

617. There are four ways in which Christian education in China can make its contribution, both to its proximate and its ultimate end.

a. The bringing in, from other nations, of significant Christian personalities; men and women, who can express the Christian message and can illustrate its application to personal and social life.

b. The creating of institutions and agencies by which the publication of the Christian message may be perpetuated, and its application be made to individual and social development.

c. The demonstration of methods of service, both for individuals and institutions, by which Christian civilization may be advanced.

d. The training of other personalities among the Chinese who can man the institutions, expound and apply the message, and make the Chinese social order Christian.

The employment of these methods of work requires the enlistment of competent persons, foreign and Chinese, and necessitates large sums of money, which should come from both foreign and Chinese sources. The foreign personalities may eventually be withdrawn; foreign gifts may eventually be unnecessary; the institutions, under Chinese management and support will remain.

618. The purpose of Christian education can be most effectively achieved only by coordinating the entire body of Christian schools in China into a system in which each school shall take its place and contribute its share to the common purpose of all. This system should include all the work done by the various nationalities supporting Christian education in China, both Chinese and foreign, whether these nationalities are working separately, in the sense of sustaining schools of their own, or unitedly in the support of union schools.

The governing principle of this system must be voluntary cooperation. There is no overhead power which can legislate for all, or compel obedience. Each mission, church, and institution should cooperate fully, according to its special part in the whole plan, but should retain freedom of initiative and action within the bounds of loyalty to a common cause. In order to secure coordination of effort and function, it is essential that Mission Boards should make the relationship of their schools to other Christian schools in the same region the primary consideration, rather than their relationship to the schools which they themselves maintain elsewhere.

619. Both higher and lower education should be organized in areas. An area may consist of a province or of a group of adjacent provinces. It is recommended that there be six higher educational areas, viz: North China, East China, Central China, South China, West China, and Fukien. In each of these areas all higher education should be organized in a single institution, or in a university of the coordinated type. The lower educational areas may be identical with those of higher education, or the higher educational area may be subdivided into provinces for purposes of lower education.

A system of cooperation should be arranged as between each higher educational area and the provincial areas within it, and among all the areas, higher and lower. The total system thus developed should be able to speak as a unit to its whole constituency in China, Europe and America.

620. The support of an adequate system of Christian education calls for:

a. The most intelligent and effective possible use of all funds received from abroad or contributed in China. Neither men nor money should be wasted in ineffective methods or unnecessary duplication of effort.

b. A large increase of funds raised abroad. The educational task which now confronts China, and in particular the Christian forces in China, makes, to various classes of people in China and abroad, an appeal deserving of a larger response than it has hitherto received. The opportunity to help forward the cause of Christianity and of civilization by educational methods is one that should commend itself strongly to foreign residents in China, to men of means and world-wide interest in Great Britain and America, and to the Chinese themselves, and offers them opportunity for large and wise investment of money.

As soon as business conditions in Europe and America will warrant, a vigorous campaign for increased support should be undertaken. The situation is a challenge to Christian countries of the first magnitude.

621. Funds may properly be expected:

a. From Mission Boards direct;

b. Through Mission Boards, from such sources in Europe and America as (1) individuals, (2) schools and colleges, (3) foundations, (4) firms or corporations;

c. From similar sources in China.

622. Christian education in China should include definite effort to develop the spirit and practice of giving on the part of the Christian church. The Christian community can never adequately commend Christianity to China until it has learned to practice sacrificial giving.

623. Grants in aid from outside sources should not be accepted under conditions which would abridge the right of the Christian institutions to offer religious, ethical and social instruction, or to control the character of such instruction.

624. In order to secure greater symmetry and effectiveness in the system of Christian education, and specifically to strengthen what might otherwise be the weak spots in the system, it is desirable that an increasing proportion of the funds available for education be under the immediate control of the Boards of Managers of the higher educational institutions and of the Provincial and National Boards of Education.

625. Money alone, however, though ever so largely given, will not accomplish the task or meet the opportunity. The present situation addresses itself to a larger class than that which has usually been reached by the missionary appeal. It opens a wide door of opportunity for useful life-service not only to evangelists and others with a theological education, but to trained educators and to experts in all departments of science pure and applied, in agriculture, engineering, political and social science and in the organization of commerce and industry. The requisites for all such men are the scientific attitude, thorough knowledge of their subject, ability to teach, interest in their fellow men, and the essential Christian spirit.

626. In the same general interest and furthermore as a direct contribution to the cause of Christian education in China we recommend that definite plans be made for bringing to China some of the ablest British and American public speakers. It is suggested in particular that such men be sent to Peking and Shanghai for the six winter months, giving courses of sermons or addresses calculated to arrest the attention of Chinese and foreign alike and focusing thought on the great moral issues now before the world and on the fundamental principles of Christianity. Such men may be either preachers or laymen, but in any case should be taken from among the ablest men of their class, and whether they speak on religion or not should represent the Christian spirit and point of view.

PART VI

REGIONAL RECOMMENDATIONS

627. The purpose of this portion of the Report is to summarize, by regions, the recommendations made in the previous parts, assembling them here for convenience of consultation.

CHAPTER I. RECOMMENDATIONS THAT PERTAIN TO ALL REGIONS

628. The main recommendations of this report pertaining to all regions and referring to new types of work to be undertaken and adjustments of existing work to be made, are as follows:

I. *Elementary Education*[1]

629. A Board of Education should be established in each of the provincial areas. See Sections 107, 147, 148.

There should be two secretaries of each Board of Education, one Chinese and one foreign.

A supervisor should be appointed for each school district; each supervisor should have the oversight of approximately twenty-five schools.

630. At least one model school should be established in each district.

631. In conformity with the proposed six-year primary course, higher primary schools should become part of six-year primary day schools, or be continued as country central boarding schools, or be reorganized into junior middle schools.

632. Additional schools for girls are needed in very many places and also both for boys and girls in areas at present unoccupied or inadequately supplied with Christian schools.

[1] See Chapter on Elementary Education, Sections 119-155.

II. *Secondary Education*

633. Because of the greater strain upon finances and staff involved in the new six-year middle school, the number of schools of this type should be strictly limited. Two or more existing four-year schools might be combined into one thoroughly efficient six-year school; others should be limited to the three years of the junior middle school. There should be a strong six-year school for boys and one for girls in each provincial capital.

634. The number of junior middle schools should be as large as possible. They should be arranged in groups, each group being linked up with a strong senior middle school.

635. All schools should include occupational courses of the types recommended in the Chapter on Secondary Education. Sections 166-178.

636. In each area adequate provision should be made for the training of elementary teachers, both men and women, by means of first-class teacher-training schools, or strong teacher-training courses in certain middle schools, or by both methods.

637. Bible schools should be combined in accordance with the recommendations of the Chapter on Theological Education. Sections 285-286.

III. *Higher Education*

638. There should be in each area one university, or a system of colleges, coordinated by an advisory council looking forward to their ultimate incorporation into a single university. All needless duplication should be elimininated. The advisory council of an area, and the association of Christian colleges and universities for China as a whole, should make recommendations concerning the extent and type of work to be done by each institution with a view to securing the widest practicable range of occupational courses at a minimum of expenditure.

639. Senior college work in each area should be concentrated on a single campus in so far as practicable. Unless able

to carry an adequate staff for one or more professional courses and to secure an enrollment of at least eighty students in senior college courses, a college should restrict itself to junior college work. Similarly junior colleges should consider the advisability of becoming strong six-year middle schools.

640. Further developments in higher education for women should be in some form of affiliation with the college or university of the area.

CHAPTER II. RECOMMENDATIONS BY REGIONS

641. The provinces are divided and grouped under the six following areas:

North China: Manchuria, Chihli, Shantung, Shansi, Shensi.

East China: Kiangsu, Chekiang, Anhwei.

Central China: Honan, Hupeh, Hunan, Kiangsi.

Fukien.

South China: Kwangtung, Kwangsi.

West China: Kansu, Szechwan, Kweichow, Yunnan.

Honan and Kiangsi are placed in Central China because of geographical considerations, although ecclesiastical connections relate certain schools in each to North China and to East China respectively. Fukien, were it not for difficulties of topography and transportation, would be included in East China as it ultimately should be. Although the four western provinces are grouped as one area, their wide extent and the absence of steam communication make it difficult for Christian education to be administered there as a unit. In Szechwan alone is there any widely developed system of Christian schools. As the work in the other provinces develops it will be necessary to consider whether they should be organized on purely provincial lines, or whether a true union for West China is possible.

I. *North China*

642. *Elementary Education.*—See I A above. 628-632.

643. *Secondary Education.*—See I B above. 633-637.

For boys the institutions in Moukden and Taiku and the Peking Academy should be reorganized as six-year middle schools; one such school should be established in Tsinan and another in Sian. The existing normal schools should be combined into one, preferably at Tsinan. For girls, six-year middle schools with teacher-training work in the senior middle school should be conducted in Moukden, Tsinan, at one point in Shansi, and in Peking (unless a union normal school is organized).

644. *Higher Education.*—There should be a single university open to men and to women; with a junior college in Peking using English, and one in Tsinan using Chinese; with schools of theology in Peking taught chiefly in English, and in Tsinan taught chiefly in Chinese; with a general senior college course and a school of literature in Peking, and a school of medicine and of education in Tsinan. The school of education and the school of theology in Tsinan should work in close cooperation. The North China Union Women's Medical School should be incorporated into the school of medicine at Tsinan. Agriculture (animal husbandry) should be continued at Peking contingent upon Chinese or specially provided foreign support. The Tientsin Anglo-Chinese College should be continued upon its present standard.

II. *East China*

645. *Elementary Education.*—See I A above. 628-632.

646. *Secondary Education.*—See I B above. 633-637.

647. *Normal Schools.*—See 636 above. The provision for training elementary teachers in this area is most inadequate. It should be carried on both for the Mandarin-speaking district and for the Wu dialect district. (This work is already being done for girls in Soochow.)

648. *Higher Education.*—The ultimate aim for this area is the organization of an incorporated university for East China. To this end an advisory council should be formed, which should coordinate the work of St. John's University, the University of Nanking, Soochow University, Shanghai College, Hangchow Christian College, Ginling College and Nanking Theological Semi-

nary. The university to be thus organized should include a college of school administration, general senior college and teacher-training courses, schools of theology, a school of agriculture, a school of law and political science, a school of commerce and industrial organization, a school of public opinion (extension work), an institute of economic and social research, and a school of civil engineering and architecture, if this last can be conducted without expense to the Mission Boards. No junior or senior colleges, either for men or for women, should be developed in this region, in addition to those already existing.

III. *Central China*

649. *Elementary Education.*—See I A above. 628-632.

650. *Secondary Education.*—See I B above. 633-637.

651. *Normal Schools.*—See Section 636. The Union Normal School for Boys in Wuchang should be supported by the various missions in the area and training for male teachers should be centered there. Similar plans for the training of women teachers should be undertaken.

652. *Higher Education.*—A university should be planned for Central China conducting its higher work in not more than two places and preferably in one. There should be one junior college on the university campus, and possibly one other, at Changsha. Theological courses of senior college grade might be conducted by various denominations on the university campus, sharing in many ways a common life; the Union Seminary in Hunan should be reorganized on this basis. The university should include senior college work in arts, education, library management, and commerce.

IV. *Fukien*

653. *Elementary Education.*—See I A above. 628-632.

654. *Secondary Education.*—See I A above. 633-637. No senior or middle schools either for boys or for girls should be developed for the present in North Fukien outside of Foochow, but the number of junior middle schools in the interior should be decid-

edly increased. In South Fukien the Anglo-Chinese College and Talmage College in Amoy, and Westminster College in Chuanchow should become six-year schools of the new type with strong normal courses in the latter two. There seems to be room for only one senior middle school for girls in Amoy, and it should have a strong teacher-training course.

655. *Normal Schools.*—See Section 636. The present provision for the training of elementary teachers in North Fukien is utterly inadequate in view of the large number of elementary schools and the size of the Christian community. The need should be met in Foochow either by the concentration of effort in existing union normal schools for boys and for girls or by greatly strengthening the normal courses in the middle schools.

656. *Higher Education.*—For the present at least Fukien Christian University should conduct a junior college, and senior college work in arts, education and theology, with a union college for women on some kind of affiliated basis.

V. *South China*

657. *Elementary Education.*—See I A above. 628-632.

658. *Secondary Education.*—See I B above. 633-637. There are strong middle schools in Canton and Hongkong, but there is need of a larger number of middle schools of junior grade at least in the interior. Special attention is called to the lack of middle schools in Kwangsi Province.

659. *Normal Schools.*—See Section 636. The Union Normal School for Girls in Canton should be strengthened, as should be the present normal courses for boys in middle schools. There is special need for at least one strong institution preparing elementary teachers in the vernacular.

660. *Higher Education.*—Canton Christian College, assisted by the missions in the area and seeking increased Chinese support, should maintain junior college and senior college courses in education, agriculture, and, perhaps, commerce and social science. The college department of the Union Theological Seminary should be transferred to the college campus.

661. While Christian missions have availed themselves to a limited extent of the privilege of cooperating with the University of Hongkong by maintaining hostels, this practice could be advantageously extended, especially in view of the probable increase in the number of students from Christian schools.

VI. West China

662. *Elementary Education.*—See I A above. 628-632. There is need for an increase in the number of schools in the provinces of Kansu, Kweichow, and Yunnan.

663. *Secondary Education.*—See I B above. 633-637. There is no Christian middle school in either Kansu or Kweichow, and but one, in a corner of the province, in Yunnan. A six-year school for boys and one for girls should be established in each of the three provincial capitals.

664. *Normal Schools.*—See Section 636. In Szechwan provision is now being made for the training of teachers in the union normal schools for men and for women in Chengtu. In none of the other three provinces do we advise separate normal schools, but the middle schools recommended above should offer teacher-training courses.

665. *Higher Education.*—West China Union University should develop its present courses in arts, science, medicine, education and religion. Higher education for women when developed should be either in a coordinated college or on a coeducational basis.

VII. *National*

666. The scope of the China Christian Educational Association should be enlarged to include the following departments: (a) Higher Education; (b) Elementary and Secondary Education; (c) Religious Education; (d) Extension and Adult Education. See Sections 101-114.

667. An Institute of Educational Research should be established at an early date. See Sections 251ff.

PART VII

THE COST OF EDUCATION AND THE RELATIVE PRIORITY OF EDUCATIONAL ENTERPRISES

CHAPTER I

THE COST OF VARIOUS TYPES OF SCHOOL[1]

I. *Preliminary Observations*

668. Plans for the realization of many of the recommendations of the Commission will depend either upon additional funds or wiser use of the money now in hand. If better educational organization be effected, and greater centralization achieved, there will be need for wise planning, involving knowledge of local conditions and needs, discriminating judgment as to priorities, and as exact ideas of probable cost as can be determined.

669. An accurate knowledge of the costs of Christian education in China is hard to secure. Books are kept by varying systems, if at all. Large items, notably foreign salaries and incidental expenses, are commonly ignored. The varied systems of educational control divide financial responsibility, and the system of subsidy by small grants takes notice of only a portion of the real cost. Nor is there any systematic effort to gather financial data. As a result, the financial experiences of various organ-

[1] In this chapter all sums are expressed in Mexican dollars, worth approximately fifty cents, gold, or two shillings at normal rate of exchange. Calculations are in many cases approximate, being made on the slide rule. None of the data include the cost of food.

izations are isolated one from the other, few mission administrators having the advantage of being able to study intelligently the income and expenditure of other people engaged in essentially the same sort of work.

The Commission desired to include in its report exact estimates of the probable cost of its various recommendations to the end that wise planning might result. The conditions are such, however, as to force an abandonment of this desire, a complete answer to this question involving so momentous a task as itself to be a proper subject for the whole inquiry of such a commission. Instead we are citing a few cases, more or less typical, as a basis of discussion. There are included data concerning eighty-seven village schools, eighty-six middle schools (seventy-seven of which have higher primary schools attached), eight colleges of liberal arts, and a few professional schools. The data for middle schools and colleges cover a large proportion of their field and in our belief are reliable. The data for village schools and professional colleges include only a few cases, and are just as likely to be exceptional as typical.

II. *Specific Studies and Estimates*

670. *The cost of one system of village education.*

Items	Boys' Lower Primary	Girls' Lower Primary	Boys' Higher Primary	Girls' Higher Primary
Number of Schools	48	22	11	6
Number of Teachers	50	22	18	11
Number of Pupils	1,103	343	197	31
Number Higher Primary Pupils			164	146
Total Annual Salaries of Teachers	$2,606.00	$1,125.00	$1,097.00	$745.00
Average Cost per Pupil	$2.36	$3.27	$2.40	$4.21
Average Annual Salary	$52.12	$51.14	$60.15	$67.73
Median Annual Salary	$52.00	$45.00		
Paid by Mission	13%	78%	23%	80%

671. *The cost of middle schools and attached higher primary schools.*

a. From the questionnaires collected by Rev. H. W. Luce for his extensive study included in the Survey, eighty-six

schools were selected at random, the only qualification being completeness of the data desired. These are quite representative, being located in the provinces of Hupeh, Chekiang, Shansi, Szechwan, Kiangsi, Ahnwei, Chihli, Honan, Hunan, Kwangtung, Manchuria, Kiangsu and Shantung. Seventy-three of these schools have higher primary schools attached. The data considered in the case of each school are: the amount of foreign support; the amount paid in tuition fees; the total amount of foreign salaries paid; the total paid in Chinese salaries; the number of teachers, Chinese and foreign, for each type of school separately; and the number of pupils each in middle and higher primary schools.

b. It was unfortunately necessary to make some statistical computations to reveal facts not clear in the data as gathered. In no case were the data divided between the higher primary and middle school, showing the share belonging to each school separately. The cost of pupil's food was often included in running expenses. The complete cost of the foreign worker was underestimated, in many cases salaries being omitted and in all cases no allowance being made for many of the additional charges that Mission Boards count upon as certain. The computations are as follows:

(1) The true cost of the school was estimated by adding the total cost of the foreign teachers, the total cost of the Chinese teachers and other expenses of operation. The cost of foreign workers was estimated from careful study of the practice in these schools and from examination of the books of mission treasurers. The usual estimate of the true expense of the foreign mission worker is twice the basic salary. Thus if married men are paid $3,000, the mission treasurers estimate that it will require another $3,000 to cover the items of rent, children's allowances, travel, additional furlough allowances, summer vacations, medical and dental attention, education of children, insurance, and emergency travel and hospital care. Some mission treasurers estimate a total of $8,000 for districts such as Shanghai. In the case of unmarried men and women, the estimate is a little less than half

that of the married men. For middle schools our estimate will be less than these figures, because of the large numbers of unmarried workers, short-term teachers and part-time assistants. For these reasons our estimate of the true cost of a middle school foreign teacher is $2,500 in boys' schools and $2,000 in girls' schools. Thus the true cost of foreign teachers for each school is determined by multiplying these figures by the number of foreign teachers reported. The cost of Chinese teachers was determined by averaging the cost for all Chinese teachers in the particular school and multiplying this figure by the number of teachers either in the middle or higher primary school as the case might be. It was quite impossible to determine the true cost of expenses of operation, such as fuel, light, janitor service, repairs, but nine schools for which accurate data were available, revealed a median of 16.5 per cent of the reported cost of foreign and Chinese salaries. Inasmuch as the figure for foreign salaries, including more than mere salary charges, here used, is greater proportionately than the figure in these particular schools, a sum amounting to ten per cent of salary charges is added to cover expenses of operation.

(2) The cost of the school divided by the number of pupils gives the per capita cost.

(3) The share of Chinese support was determined by comparing the total of tuition fees with the total cost. When the tuition fees included food for the pupils, as was often the case, a sum representing the annual cost of food multiplied by the total number of boarding pupils was first deducted.

c. In order to show the true relation of all facts it would be better to give them all. But the great space required and possible confusion, to say nothing of difficulty of comparison, makes this unwise. Instead we are using the median, quartiles and extremes to measure the central tendency and dispersion. Thus in the following series, indicating the size of schools, at first appearing at random, but ranked for the purpose of statistical treatment:

121 pupils	100 pupils	66 pupils
117 pupils	97 pupils	60 pupils
114 pupils	92 pupils	42 pupils
111 pupils	90 pupils	31 pupils
110 pupils	88 pupils	28 pupils
105 pupils	84 pupils	27 pupils
103 pupils	83 pupils	21 pupils
100 pupils	79 pupils	

five measures will give the reader a good idea of this series, even if the original figures are omitted. Thus the lowest is twenty-one, the highest one hundred and twenty-one. The school half-way up the line, dividing the group in two is ninety. The half-way point of the upper half is one hundred and five; the half-way point of the lower half is sixty. Thus, without the original series, the reader can imagine in a series of schools ranging from twenty-one pupils as the smallest up to one hundred and twenty-one as the largest, that one-fourth have one hundred and five pupils or more, one-half ninety or more, three-fourths sixty or more and that half of the schools lie between sixty and one hundred and five. The measure of the half-way point is called the median, the measure of the upper one-fourth the upper quartile (expressed Q—3), the measure of the lower one-fourth the lower quartile (expressed Q—1) and the highest and lowest, maximum and minimum. The advantage of these measures is that the typical or usual condition is shown in brief space, making comparison simple.

672. *The cost of higher primary schools*

a. Six higher primary schools attached to large boys' middle schools.

Number of pupils		Cost per pupil	
Maximum	174	Maximum	$134
Q-3	151	Q-3	63
Median	111	Median	32
Q-1	78	Q-1	12
Minimum	57	Minimum	11

Percentage paid from foreign sources

Maximum	92%	Median	74%
Q-3	78%	Q-1	35%

Minimum minus 70% (pupils paid more than the cost of the school)

Ratio of teachers to pupils

Foreign	1: 228	Chinese	1: 16

b. Forty-seven higher primary schools attached to small boys' middle schools:

Number of pupils		Cost per pupil	
Maximum	167	Maximum	$167
Q-3	69	Q-3	58
Median	47	Median	35
Q-1	30	Q-1	13
Minimum	11	Minimum	3

Percentage paid from foreign sources

Maximum	116%	(school paid part of food bill in addition)
Q-3	100%	Q-1 ..... 72%
Median	92%	
Minimum	minus 9%	(pupils paid more than cost of school)

Ratio of teachers to pupils

Foreign	1: 112	Chinese	1: 17

c. Twenty-two higher primary classes attached to girls' middle schools:

Number of pupils		Cost per pupil	
Maximum	124	Maximum	$304
Q-3	59	Q-3	64
Median	36	Median	50
Q-1	18	Q-1	15
Minimum	7	Minimum	8

Percentage paid from foreign sources

Maximum	117%	(school paid a part of the food bill)
Q-3	99%	Q-1 ..... 81%
Median	90%	
Minimum	minus 2%	(pupils paid more than cost)

Ratio of teachers to pupils

Foreign	1: 76	Chinese	1: 12

673. *The cost of middle schools*

a. Twelve large boys' middle schools:

Number of pupils		Cost per pupil	
Maximum	257	Maximum	$182
Q-3	198	Q-3	117
Median	148	Median	94
Q-1	117	Q-1	79
Minimum	107	Minimum	38

Percentage paid from foreign sources

Maximum	92%	Median	74%
Q-3	78%	Q-1	35%
Minimum	minus 70%	(pupils paid more than cost)	

Ratio of teachers to pupils

Foreign	1: 36	Chinese	1: 14

b. Fifty-one small boys' middle schools:

Number of pupils		Cost per pupil	
Maximum	97	Maximum	$792
Q-3	58	Q-3	201
Median	42	Median	135
Q-1	22	Q-1	78
Minimum	3	Minimum	22

Percentage paid from foreign sources

Maximum	116%	Median	92%
Q-3	100%	Q-1	72%
Minimum	minus 9%	(pupils paid more than cost)	

Ratio of teachers to pupils

Foreign	1: 26	Chinese	1: 10

c. Twenty-three girls' middle schools:

Number of pupils		Cost per pupil	
Maximum	90	Maximum	$640
Q-3	36	Q-3	442
Median	22	Median	180
Q-1	6	Q-1	150
Minimum	4	Minimum	26

Percentage paid from foreign sources

Maximum	117%	(school paid a part of food bill)	
Q-3	99%	Q-1	81%
Median	90%		
Minimum	minus 2%	(pupils paid more than cost)	

Ratio of teachers to pupils

Foreign	1: 16	Chinese	1: 13

674. *Salaries of teachers in higher primary and middle schools.*—In expressing salaries, central tendencies rather than extreme limits are cited, these data being more expressive of real conditions. It is unfortunate that only averages of salaries were given in the questionnaires, so that these data represent central tendencies not of the salaries themselves, but of the averages of the salaries for each school. The highest and lowest average salaries are also given to yield an idea of the limits.

Monthly Salaries of Teachers in Ninety-five Higher Primary and Middle Schools.—

		Large Boys' Middle Schools	Small Boys' Middle Schools	Girls' Middle Schools
Teachers of Science and Mathematics	Highest	$85	$60	$50
	Q-3	66	35	40
	Median	52	25	30
	Q-1	29	18	12
	Lowest	16	8	7
Teachers of English	Highest	$85	$70	$90
	Q-3	75	50	46
	Median	48	30	30
	Q-1	30	22	20
	Lowest	11	6	10
Teachers of Chinese	Highest	$55	$50	$60
	Q-3	42	30	30
	Median	32	20	20
	Q-1	22	14	11
	Lowest	19	8	9
Teachers of Other Subjects	Highest	$60	$40	$22
	Q-3	42	25	16
	Median	25	17	11
	Q-1	14	10	8
	Lowest	9	3	4

675. *The cost of higher education.*—The data for the cost of higher education were secured from questionnaires sent by the Commission to a few of the higher institutions of learning. Included in the returns are data from St. John's, Manchuria, Canton Christian, Shantung, Peking, Nanking, and Hangchow colleges. While most of these institutions include several different schools and colleges, the data were so distributed as to approximate the actual cost of each college or school, administrative expenses being distributed in proportion to the number of the foreign staff, rather than in proportion to enrollment. The average salary of the foreign teacher is $3,112.50, that of the Chinese teacher $1,096. These figures do not comprise the total cost to mission budgets, as we shall show later, but they include more of the cost than was originally shown in the middle school questionnaires. The food of students is not included in the following figures.

	Senior and Junior Colleges	Colleges of Medicine	Colleges of Theology	Colleges of Agriculture
No. of institutions	7	2	2	2
No. of students	1,051	124	57	46
No. of foreign faculty ...	63.65	24	10.5	6.65
No. of Chinese faculty ...	43.55	10	5.5	1
Faculty not designated ...	28			
Cost per student	$364.00	$1,639.00	$1,021.00	$1,440.00
Paid from foreign sources	74.2%	97.5%	100%	34%

676. *Summaries.*—

a. Grouping the data just considered, and remembering the original limits of the investigation, some striking summaries may be drawn.

In the various types of schools cited, 10 teachers teach:

220 boys in village primary schools
201 boys in village higher primary schools
192 boys in higher primary classes in small middle schools
161 girls in higher primary village schools
156 girls in primary village schools
124 girls in higher primary classes in middle schools
107 boys in large middle schools
98 students in junior and senior college
89 boys in higher primary classes in large middle schools
64 boys in small middle schools
62 girls in middle schools
60 students in colleges of agriculture
36 students in colleges of medicine
35 students in colleges of theology

b. In the various types of schools cited, $10,000 from all sources gives one year of schooling to:

4,230 boys in lower primary village schools
4,170 boys in higher primary village schools
3,330 girls in lower primary village schools
2,370 girls in higher primary village schools
316 boys in higher primary classes in large middle schools
288 boys in higher primary classes in small middle schools
200 girls in higher primary classes in middle schools
106 boys in large middle schools
74 boys in small middle schools
55 girls in middle schools
29 students in junior and senior college
10 students in theological college
7 students in agricultural college
6 students in medical college

c. In the various types of schools cited, $10,000 coming from foreign sources stimulates further support giving one year of Christian schooling to:

32,600 boys in primary village schools
18,220 boys in higher primary village schools
3,920 girls in primary village schools
2,960 girls in higher primary village schools
422 boys in higher primary classes in large middle schools
312 boys in higher primary classes in small middle schools
155 girls in higher primary classes in middle schools
145 boys in large middle schools
80 boys in small middle schools
61 girls in middle schools
40 students in junior and senior college
24 students of agriculture
10 students of theology
6 students of medicine

d. So far as the original data are concerned, these comparisons are highly significant. The medical education in one area is actually 5,000 times as expensive per student as the primary education in another area, considering the contributions of the missions. This may indicate a just relationship, or it may mean a too expensive medical education or a too cheap primary education.

e. There is a sharp advance in the cost of education in the higher primary classes in city middle schools as compared with similar primary work in the villages.

f. The boys' middle school enrolling about 150 pupils is much more economical than the boys' middle school one-third the size. Its total cost per pupil is one-third less, it receives a greater proportion of the expense from student fees and it pays its Chinese teachers nearly twice as much. The same amount of money goes nearly twice as far and the results are probably better. Whether there is a causal relation or not is not established.

g. The extraordinary variations in the cost of all higher primary work and of girls' middle schools is due to variation in the numbers of the foreign teaching staff. Some of these schools have no foreign teachers at all, one has two for 15 students (a cost of $266 per student), and one higher primary

school for boys has two foreign teachers having exclusive charge of 28 pupils.

h. It costs distinctly more to educate girls than boys, both in total expense, and, with one exception, in mission subsidy. This is due in part to the pioneer stage of the work.

i. The higher cost of theological education is due in part to the small number of students. The high per capita cost of agriculture is the result, in part, of the large amount of research and extension work carried on by the faculty.

677. *Typical middle school costs.*—Another method of summarizing the data given above is to describe the schools that fall within the limits of the middle fifty per cent in each case. These are good indications of present cost.

a. The large middle school has from 120 to 200 pupils, generally about 150. On the basis of 150 students it costs roughly from $12,000 to $17,000, usually about $14,000. It has four foreign teachers and ten Chinese. The tuition charges vary from $17 to $75, the medium amount being about $24. This means that the missions furnish from $1000 to $14,500, usually about $9,500.

b. The smaller middle school has from 20 to 60 pupils, generally about 50. On the basis of 50 students it has two foreign and five Chinese teachers, costing from $4,000 to $10,000, usually about $7,000. The tuition charges vary from nothing at all to $70, usually about $11. This means that the missions furnish as much as $10,000 or run the school free of cost. The usual amount furnished is $6,500.

c. The middle school for girls has from 5 to 35 pupils, generally about 25. On the basis of 25 students it has one or two foreign teachers and two Chinese, costing from $3,800 to $11,000, usually about $4,500. The tuition charges vary from $1.50 to $23, usually about $18. This means that the missions furnish as much at $10,000 or as little as $3,100, generally about $4,000.

678. *Typical costs of higher primary classes attached to middle schools.*—

a. The higher primary school attached to the large middle school has from 75 to 150 pupils, usually about 110. On the basis of 110 pupils it costs roughly from $1,300 to $7,000, usually about $3,500. It generally has seven Chinese teachers and half the time of a foreigner. The tuition charges vary from $2.50 to $40, the usual charge being $7.50. This means that the missions may furnish as much as $6,500, or may run the school for a profit, but in general furnish about $2,600.

b. The higher primary school attached to the small middle school for boys enrolls from 30 to 70 pupils, generally about 50. It usually has three Chinese teachers, rarely the time of a foreigner. The total cost varies from $650 to $2,750 on the basis of 50 pupils, the usual amount being $1,750. The tuition charges vary from nothing at all to $16, the usual amount being about $3. This means that the missions may furnish as much as $2,600, nothing at all, or make money; in general the amount furnished is $1,600.

c. The higher primary school attached to the girls' middle school has an enrollment of 18 to 60 pupils, generally about 35. It usually has three Chinese and two foreign teachers. The total cost on the basis of 35 students varies from $550 to $2,200, generally being about $1,750. The tuition charges vary from practically nothing to $6, the usual charge being $5. Thus the missions may furnish as much as $2,200, as little as $400, in general about $1,600.

679. *The "zone of safety."*—These estimates of higher primary and middle school costs indicate the present tendencies, throwing out the upper and lower quarters of each distribution. Other things being equal, the larger the school, the lower should be the per capita cost; the more wealthy the community served, the higher the tuition charge; the more vocational the curriculum, the higher the cost and the higher the tuition charge; the lower the cost of living, the lower the cost and tuition charge; the greater the financial return for the student after leaving school, the greater the tuition charge; the more fashionable the school, the greater the tuition charge. These factors all tend to justify vari-

ation from the central tendency. If a school varies distinctly from the norms given, then careful inquiry should be made for the reasons. The school may be too meagre or too expensive, or the present standards of 86 schools may be wrong. This is the reason why the limits of the middle fifty per cent constitute the "zone of safety."

680. *Typical costs of higher education.*—

a. The fact that the Christian universities in China have practically a uniform salary schedule simplifies the question of estimating college expense. If we determine the usual salary paid teachers, the amount paid in items not covered, and the ratio of salaries to total expense for various types of institutions, we may estimate the probable cost of institutions of this grade.

For 106.8 foreign professors in Christian colleges and universities, the budgets indicate that $332,414 was paid in salaries. This is $3,112.50 per person. At the same time, 73.05 Chinese professors were paid $80,065 or $1,096 per person.

Estimating operating expenses in the institutions represented by these professors, and distributing administrative expenses on the basis outlined above, we were able to determine the per cent that the total of Chinese and foreign salaries bore to the total expense. For junior and senior colleges of liberal arts the median per cent was 69.25, for colleges of theology 80, for colleges of agriculture 55.5, and for colleges of medicine 39.

The ratio of foreign professors to Chinese is about 6 to 4 on the faculties of the higher institutions.

If we can determine the number of professors needed for a college, take the number of foreign professors and multiply by $3,112.50, and divide by .6925; take the number of Chinese professors, multiply by $1,096, and divide by .6925; and then add to this figure a sum equal to the additional expenses of mission college professors not noted in the usual budget, such as house rent, medical attendance, insurance, summer allowances, we may estimate the total cost of the college. This sum is estimated at $1,200 for the foreign members and $300 for the Chinese.

Studying the enrollment in 11 Christian colleges and universities, we estimate that of every 100 students, we may expect 42 in the first year, 23 in the second, 18 in the third, and 17 in the fourth.

b. On this basis, determining the probable cost of a minimum college of liberal arts of 100 students, we should need, with the smallest possible program, two sections in the freshman year, one in the sophomore year, one in the junior year and one in the senior. This would require a total of 100 teaching hours. If a member of a faculty customarily teaches 15 hours a week, if the normal ratio of faculty to students is 1 to 10 (see above), ten teachers would allow 150 teaching hours, or a margin of 50 hours for electives. We should then need to allow a margin for absence on furloughs, one year in six, and for language study, one or two years at the beginning of work in China. Twenty-five per cent additional faculty would be needed to provide for this. The cost for this college would be determined as follows: 6 foreign professors at $3,112.50, divided by .6925 (the percentage of total cost in liberal arts college borne by instruction), to which sum is added $1,200 multiplied by 6; added to this would be the product of $1,096 multiplied by 4 (for the Chinese staff), divided by .6925, to which is added $300 multiplied by 4; to which is added $3,112.50 multiplied by 1.5 (25 per cent of salary of foreign staff to care for furlough and language study). The total is:

$3,112.50 × 6	=	$18,675.00	
$18,675.00 ÷ .6925	=	26,967.00	
$26,967.00 + $7,200	=	34,167.00	$34,167.00
$1,096.00 × 4	=	$4,384.00	
$4,384.00 ÷ .6925	=	6,331.00	
$6,331.00 + $1,200	=	7,531.00	7,531.00
$3,112.50 × 1.5	=	4,669.00	4,669.00
	Total		$46,367.00

This figure of $46,367 would provide a minimum college for 100 students at the present rate, giving instruction and maintenance, housing for faculty, and administration expenses, including sala-

ries of president and secretary. It would not include food for students. This charge of $464 per student is higher than the norm, due to the small number of students and the inclusion of charges not ordinarily accounted for in Christian college budgets.

c. With a college of 150 students we should expect 65 students in the first year, 32 in the second, 27 in the third, and 25 in the fourth. It would be possible for this institution to be handled by a faculty of the same size as a college of 100 students; it could be done better by the addition of one instructor. This, of course, would not allow wide election of studies by the student, but with the specialization suggested in the Chapter on Collegiate Education, this would not be necessary. Following the above method, with 7 foreign professors and 4 Chinese we find the total figure to be $52,862, or $352 per student. If we were to use 6 foreign instructors and 5 Chinese, the total amount would be $48,269, or $322 per student.

d. For a liberal arts college of 300 students we should expect approximately 126 freshmen, 69 sophomores, 54 juniors and 51 seniors. Allowing a minimum of 4 sections for the freshmen, 3 for the sophomores, 2 for the juniors and 2 for the seniors, this would require 220 teaching hours. Allowing 50 per cent additional for electives, this would require 330 hours or the time of 22 teaching members of the faculty. Estimating 13 foreign teachers and 9 Chinese, the total cost of the institution would be about $101,000, or a cost of about $330 per student. If this institution were part of a university, narrowly restricting its work to commerce, teacher-training or the like, the number of the faculty might be reduced to 15 or 16, making the cost under $250 a student.

e. The college of agriculture, doing about the same amount of research and extension work as at present, would cost about $72,000, allowing 8 foreign and 6 Chinese professors to teach 100 students.

f. The college of theology for any number up to 75 students would cost about $30,000.

g. A college of medicine for 100 students, and hos-

pital, with 15 foreign and 10 Chinese professors would cost about $177,000.

h. In estimating the cost of women's colleges we may use a lower base. The salary of women is about $1,500, and $700 additional would cover the extra costs to Mission Boards not usually included in college budgets. The proportion of foreign teachers is also greater, being about 4 to 1. Thus for a college of 100 students with a faculty of 8 foreign women and 2 Chinese our calculations would be:

$1,500.00 × 8	= $12,000.00	
$12,000.00 ÷ .6925	= $17,328.00	
$17,328.00 + 5.600	= $22,928.00	$22,928.00
$900.00 (salary for Chinese) × 2	= $1,800.00	
$1,800.00 ÷ .6925	= $2,599.00	
$1,500.00 × 2	= $3,000.00	$5,599.00
		$28,527.00

This would be about $300 per student, including ten members of the teaching staff, a president and a secretary.

681. From the point of view of finance, the small college is always expensive. Probably no four year college can be run economically for less than 150 students, nor a junior college for less than 85. A careful study of the data cited here, and a thorough working over of the budgets, should convince the administrators of Christian colleges and universities of the great waste attendant upon conducting so many small institutions.

682. *Probable costs of higher education.*—The estimates of college expense noted above are based upon present practices. It should be noted, however, that if Christian higher education is to maintain its lead, expenses must increase. Professional education of any kind is costly. New equipment must be added, libraries augmented, sections multiplied. This will demand larger expenditure. Foreign and Chinese salaries in some cases must be increased. While the figure of $1,096, plus $300, is fair pay for services rendered by many of the Chinese staff, considering the permanence, security and costs of living, it nevertheless remains true that highly competent men cannot be retained at this

rate. One government institution, giving salaries moderate in comparison with other government higher institutions, pays its best men from $1,800 to $2,640. The first-class Christian college should in the future count upon having its best Chinese teachers of such a high order as to be entitled to about $1,000 more per man than is now being paid. Our estimates should therefore be advanced about 10 per cent to allow for increased efficiency, and about $1,000 multiplied by the number of Chinese department heads, to care for this increase.

683. The reorganized estimates are:

General college	4 years	100 students	$55,000.00
General college	4 years	150 students	62,000.00
General college	4 years	300 students	110,000.00
Junior college	2 years	85 students	37,000.00
Senior College	2 years	65 students	25,000.00
Junior college	2 years	200 students	70,000.00
Senior college	2 years	100 students	40,000.00
Agricultural college	4 years	100 students	84,000.00
Theological college	2-3 years	75 students	36,000.00
Medical college	4 years	100 students	204,000.00
Women's college	4 years	100 students	34,000.00

684. The danger of a study of this kind is that the university executive or the board of trustees shall consider wide variation from these norms as a sign of weakness. Only a variation that is not accounted for should be so considered. *The value of careful comparison of costs is not the securing of uniformity, but rather the justification of wise and the elimination of unwarranted differences.*

The chief obstacles to economy are: small numbers of students; too large percentage of foreign faculty members; unnecessary multiplication of sections; several weak departments when a few strong ones could be maintained; and several weak colleges when one or two excellent ones could be provided.

III. *Implications of this Study*

685. The following implications may be derived from this study of college finance:

a. There are too many colleges at present supported by the Christian forces in China. Their justification must rest upon

other than financial grounds, for much better work could be provided at less cost if there was greater unification, not to say abandonment of some of the enterprises.

b. The practice of assigning mission members to university faculties rather than appropriating money, paying salaries through the usual mission channels, is expensive in the long run and not warranted by sound finance. University executives, not having control of faculty finance, are unable to distribute their finances, sometimes having plenty of men but not enough money. Thus competent Chinese teachers are sometimes lost to Christian universities and colleges, because sufficient funds are not available. The financing of certain large middle schools connected with higher institutions reveals an ingenious method of surmounting this difficulty in part. The missions contribute the foreign faculty, the pupils pay large tuition fees covering more than the expenses, and the profits are used as ready cash for the higher departments. In reality it is a conversion of men into money.

c. The notion that "I would found an institution where any person may study any subject," may have been all right for Cornell, but it is an expensive ambition. Too many institutions are extravagant in having too many electives and several professors more than the minimum needed, when the money might better be spent upon books, equipment, better salaries, or scholarships. Financial consideration would demand concentration into a few sections and a small number of departments. This is also sound educational policy.

d. The recommendation for regional universities with rigid concentration of work is sound financially. The plan will be successful only to the degree to which this concentration is used to reduce sections and faculties, allowing the boards of control to use the money thus released, to secure better equipment, libraries and teachers.

686. On file with the secretary of the China Christian Educational Association is a set of blanks that may be used as a guide in the keeping of books, that better financial data may be

available in the future. It is recommended that the secretaries of Christian colleges and universities study these blanks and model their bookkeeping upon them.

687. It should be carefully noted that the financial data in this chapter are intended to give *the actual cost to the missions of the educational work in China,* omitting only the cost of administration at home. When comparisons with data in any particular school are made, the additional costs as here explained should be added. Otherwise the first reaction to these estimates will be surprise at the large sums involved.

688. If the data cited in this chapter are as accurate for primary schools and professional colleges as they are for higher primary and middle schools and colleges of liberal arts, they should furnish food for thought. Is it better to have 32,600 boys poorly trained in village schools for one year, 143 boys in a middle school, 61 girls in a middle school, or 6 students in a medical school? If small middle schools are expensive, will unification bring better results; or does size have nothing to do with it? Shall we spend more money for higher education, when so many more students can be served in primary schools? Or shall we concentrate our efforts? Does the inexpensiveness of primary schools mean weakness? Does the relatively high cost of professional work mean efficiency? What should be the norms for all types of work? What should be the relative proportion of effort in each grade of schooling? We can raise many more questions than we can answer.

689. One highly important service of the proposed Institute of Educational Research will be the gathering of accurate data on all such financial problems of the schools as we have here been considering: evaluating and interpreting them, and presenting to the educational authorities the conclusions derived therefrom. It should aid materially in determining the educational programs of the future.

CHAPTER II

RECOMMENDATIONS CLASSIFIED ACCORDING TO EXPENSE INVOLVED

690. In this Chapter and the following the recommendations of the Commission in the body of the Report are brought together and classified in two ways: (1) according to the probable expense involved in carrying the recommendations into effect, and (2) according to the order of their urgency.

691. In the present Chapter the recommendations are grouped into three classes according to the increase in costs involved. The first group includes adjustments and developments which can be made without involving any additional appropriations by Missions or Boards. The second group includes the developments which can be carreid out by a moderate increase in appropriations. In the third group are placed the advances recommended which will involve largely increased expenditures.

All of these developments of the first group and as many as possible of the second and third groups should begin at once. Others must necessarily await the receipt of large funds.

I. *Developments which can be made without Increase in Appropriations*

A. General

692. A provincial board of education in every provincial area. See Sections 107, 108, 148.

693. Officers of administration for each provincial board, including two secretaries, one Chinese and one foreign.

694. Supervisors for each district. See Sections 151 b, 246.

The expenses involved in these three sections can be met (1) by fee or registration by the schools; (2) by allocating missionaries already on the field and Chinese teachers now employed, to the important administrative positions; (3) by readjustment in present school appropriations, through closing weak and inefficient schools or decreasing the grants-in-aid.

The missions and Boards are reminded that the appropriations necessary to cover the salary and expenses of a new missionary would be sufficient to cover the salaries and expenses of five or more trained Chinese supervisors.

B. Elementary Education

695. *Model schools.*—The missions can make no larger contribution in the field of elementary education than by the establishment of model schools. This can be done by the concentration of a considerable portion of mission appropriations for the schools of a district upon one model school. This should stimulate local initiative and should lead to the contribution of much larger funds from the Chinese Christian community. See Section 153.

C. Secondary Education

696. *The organization of middle schools.*—Some of the present junior colleges and some of the four year middle schools connected with colleges should be reorganized into six year middle schools. In the one case buildings and faculty will be already provided and no increase in cost will be required. Any possible reduction in expenses, however, should be absorbed in the cost of improvement in quality. In the other case the two years which are added should be taken, one from the higher primary school and one from the junior college, except where the total college course, including all years above the middle school, is but four years in length, in which case one year should be taken from the higher primary school and one year added outright. Adjustments of appropriations should be possible thus obviating increase in

costs. Some urban schools could secure larger local support without compromising their Christian character, and mission funds thus released could be used for other schools.

697. *Normal courses in middle schools.*—Normal courses should be introduced into many middle schools. Even though large increases were involved the immediate provision for adequate training of primary teachers would be justified by the urgency of the need. In some cases, however, the additional staff required for a normal course in an existing middle school could be met by adjustments or at least at small additional cost. It might be possible to create a union normal school without added expense by combining two middle schools into one, utilizing one of the plants thus released, and securing the necessary additional members of the staff by allocation of missionaries from other tasks.

698. *Junior middle schools.*—A marked increase in the number of junior middle schools is recommended. Many of the present higher primary schools can be raised to junior middle schools with small additional cost, and this can be met by reducing some of the present four year middle schools to junior middle schools and by replacing some missionary teachers by Chinese. Many junior middle schools can be maintained without seeking larger appropriations from the Boards.

699. *Occupational courses in middle schools.*—Adjustments in courses now offered would make possible additions to the staff required for the introduction of such occupational courses as do not need expensive plant or apparatus.

D. Higher Education

700. *Reorganization.*—With a view to improving the quality and effectiveness of the education given and to further economy through the elimination of costly duplication of work, the Commission recommends the reorganization of existing colleges and universities in North China, East China, and Central China, into regional universities. This will not involve any immediate additional expense, so far as existing plants and faculties are con-

cerned. Any funds which are conserved through the reorganization should be used in enlarging the libraries, equipping the laboratories, or securing better trained teachers. The plan assumes the carrying out of present building programmes in so far as they are endorsed by the senates or advisory councils of the respective areas.

II. *Developments which can be made by Moderate Increase in Appropriations*

A. Elementary Education

701. Additions to the present appropriations for elementary schools should be applied to increasing and developing model schools in as many districts as possible, in securing additional supervisors, and in training teachers in service.

B. Secondary Education

702. *Reorganization of middle schools.*—While some six year middle schools can be established by reorganization as suggested in Section 696, yet any increase in the number of schools of this type will certainly require additional funds. They should not, however, prove excessively large, since the number of trained Chinese teachers available is increasing, and the number of missionary teachers will not need to be enlarged.

703. *Normal schools.*—While possibly a few normal schools can be organized and normal courses can be introduced into many middle schools without much increase in cost, as set forth in Section 697, yet any adequate effort to meet the urgent demands of the situation will require increased appropriations. Normal school work is always expensive, but there can be no more profitable investment of funds.

704. *Junior middle schools.*—It is suggested in Section 698 that many junior middle schools can be established without increased appropriations. We must face the fact, however, that the establishment of some of these schools will necessarily involve

new appropriations until they are well under way, when increased receipts from tuition should care for them.

705. *Occupational courses in middle schools.*—While some readjustments will make possible additions to the staff without serious additional cost, the general introduction into all middle schools of occupational courses will involve increased expense. Investment at this point, however, is essential.

706. *Bible schools.*—The Bible training schools are relatively inexpensive, but the uniting of several schools in one would often result in added efficiency with little increase of cost.

C. Higher Education

707. *Developments at existing institutions.*—The Commission recommends that at several points new developments be made which will add to the efficiency of the colleges. All of these can be undertaken at small additional cost.

(1) A school of literature for the training of writers should be established at Peking University.

(2) The school of law at Shanghai should be developed into a school of law and political science, as a department of the regional university.

(3) A department of commerce and social science should be inaugurated at Canton Christian College, and this institution which has hitherto been financed independently of the Boards should henceforth receive their financial support.

(4) The initial steps toward the inauguration of a union university of Central China should be taken in the near future.

(5) The West China Union University should undertake the higher education of women.

(6) Extension work, especially for adults should be developed at several points.

III. *Developments which will involve Largely Increased Expenditures*

A. General

708. *The China Christian Educational Association.* If the plans for advance which the Commission is recommending are to be carried out, it is essential that the China Christian Educational Association be strengthened and its staff considerably increased.

709. *The Institute of Educational Research.* The Commission has pointed out (Sections 100, 251-258) the necessity of establishing an institution which shall make careful inevestigation of educational problems as the basis for the future educational program. This institution stands second in the list of large advances.

710. *The Institute of Economic and Social Research.* In Section 377 the Commission has pointed out the necessity of the Christian forces making careful investigation of the economic developments in China in order that the new social order may be dominated by Christian ideals. An institute to undertake such study is needed at once.

B. Elementary Education

711. *New elementary schools.* New schools should be opened, especially in unoccupied or sparsely occupied areas. Those schools, naturally, call for a larger proportion of aid from the central funds than those in the areas that have been cultivated for a longer time. Among the relatively unoccupied areas are the provinces of Kansu, Kwangsi, Yunnan, Kweichow, and Shensi. The provision of educational facilities for girls in most parts of the country is still far behind that for boys, and many more schools will be needed.

C. Secondary Education

712. *New six-year middle schools.* A number of strong middle schools in strategic cities are called for, and their establish-

ment will require large initial expense. Especially in a new center it is desirable to commence well, with first-class teachers and good equipment. The cost of later developments will probably be offset by increased returns from tuition fees.

New schools, both for boys and girls, are imperatively needed in several provinces.

713. *Agricultural and industrial arts schools.* The Commission recommends the establishment at an early date of at least two schools of this type. Though expensive, they are urgently needed.

714. *New normal schools.* Some of the normal schools which we have recommended must be of a higher type and will involve comparatively large expense, but their inauguration is one of the pressing needs of the Christian educational system.

715. *Junior middle schools.* While some such schools can be provided without new appropriations (Section 698), and some with small additional appropriations (Section 705), yet the installation of an adequate number will probably exceed these limits.

D. Higher Education

716. *The development of existing institutions.* The recommendations of the Commission in the field of higher education look not to the increase in the number of colleges or universities, but to the union or coordination of existing institutions and to the strengthening of their work. The advances recommended, which call in a limited number of cases for the creation of new departments of work, but for the most part for the improvement of those which already exist, are discussed in detail in Chapters III-XIV of Part II, and are listed below in Section 717.

CHAPTER III

RECOMMENDATIONS INVOLVING LARGE EXPENSE CLASSIFIED ACCORDING TO THE ORDER OF URGENCY

717. In this Chapter the recommendations of the Commission for the inauguration of new work which will involve large expenditures are summarized in the order in which they are recommended for preferential development. As in the previous Chapter they are divided into educational groups. The groups stand in the order of preference as groups and the items in each group are likewise in order of preference within the group, but the development of work in the various groups will necessarily be carried on to a considerable extent simultaneously.

I. *General*

1. The strengthening of the China Christian Educational Association.

2. The establishment of an Institute of Educational Research.

3. The establishment of an Institute of Economic and Social Research.

II. *Elementary and Secondary Education*

1. The establishment of normal schools and the development of normal courses in middle schools.

2. The multiplication of junior middle schools.

3. The reorganization of middle schools on the six year basis and an increase in their numbers.

4. The development of middle schools of the agricultural and industrial arts type.

3. The opening of elementary schools in unoccupied regions.

III. *Higher Education*

1. The completion of the building programs of institutions having no permanent plant: Peking University, Ginling College, Fukien Christian University.

2. The founding of a college of school administration at Nanking.

3. The equipment of the North China Union Women's Medical College at Tsinan.

4. The establishment of a school of commerce and industrial organization at Shanghai.

5. The completion of the medical school at Tsinan.

6. The foundation and equipment of the East China Union Medical School at Shanghai.

7. The erection of buildings approved for colleges in East China, South China, West China.

8. The development of a university of Central China.

9. The founding of a school of public opinion (university extension), at Shanghai.

10. The development of the School of Medicine of West China.

11. The erection of buildings for a college for women of Fukien Christian University (if proposition recommended is approved).

12. The erection of buildings for a college for women of the West China Union University.

13. The purchase of land and the erection of buildings for a central unit of the University of East China.

718. Although it is beyond the province of the Commission to give detailed estimates, yet approximate totals have been at-

tempted, based upon careful studies of actual costs and itemized calculations for enlargement. Allowance has been made for income on the field from fees and other forms of local support, this applying especially to maintenance. The capital outlay and maintenance are both planned roughly for a period of ten years beginning with 1922. These totals do not include expenditures which are involved in the normal development of existing work but provide for the enlargements recommended in this report.

The Commission estimates that in order to carry out this program of advance, it will require a capital outlay for land and buildings of $7,000,000, gold, and when the plan is completed an additional annual expenditure for maintenance of $1,000,000.

APPENDIX I

STATISTICAL TABLES

TABLE I. CHRISTIAN ELEMENTARY AND SECONDARY SCHOOLS

PROVINCE	SCHOOLS				STUDENTS			
	Lower Primary	Higher Primary	Middle	Total	Lower Primary	Higher Primary	Middle	Total
NORTH CHINA								
Manchuria	225	39	16	280	6,185	895	521	7,601
Chihli	316	44	24	384	8,554	3,188	1,953	13,695
Shantung	942	142	40	1,124	17,083	2,782	1,489	21,354
Shansi	139	26	7	172	3,468	505	267	4,240
Shensi	91	9	1	101	1,949	274	23	2,246
EAST CHINA								
Kiangsu	354	120	51	525	11,550	5,015	3,323	19,888
Chekiang	283	53	19	355	7,872	1,746	974	10,592
Anhwei	185	39	11	235	4,318	1,016	270	5,604
Kiangsi	159	24	6	189	3,814	986	265	5,065
CENTRAL CHINA								
Honan	257	45	10	312	5,850	982	275	7,107
Hupeh	288	58	17	363	8,049	2,185	852	11,086
Hunan	223	56	14	293	6,432	1,594	659	8,685
FUKIEN	852	96	20	968	25,568	4,612	1,510	31,690
SOUTH CHINA								
Kwangtung	675	122	37	834	19,057	4,510	1,929	25,496
Kwangsi	49	6	2	57	1,262	234	17	1,513
WEST CHINA								
Kansu	18	4	..	22	423	63	..	486
Szechwan	408	59	15	482	15,954	1,835	875	18,664
Kweichow	84	8	..	92	1,609	189	..	1,798
Yunnan	61	6	1	68	1,782	224	10	2,016
Total	5,609	956	291	6,856	150,779	32,835	15,212	198,826
SPECIAL ADMINISTRATIVE DISTRICTS:								
Mongolia and Sunkiang	30	6	..	36	803	70	..	873
Grand Total..	5,639	962	291	6,892	151,582	32,905	15,212	199,699

(From the Survey Volume, with minor corrections, page 302.)

TABLE II

SUMMARY OF CHRISTIAN EDUCATION

Kind of Institution	Institutions	Students	% of Total
Kindergarten	139	4,324	2.01
Lower Primary	5,637	151,582	70.74
Higher Primary	962	32,899	15.35
Middle School	291	15,213	7.10
Normal	48	612	.28
College	16	2,017	.98
Bible School	100	2,659	1.24
Theological	13	391	.18
Law	1	27	.01
Medical	10	563	.26
Nurses' Training	106	1,380	.64
Schools for the Blind	29	794	.37
Schools for Deaf Mutes	5	60	.03
Orphanages	25	1,733	.80
Grand Total	7,382	214,254	

TABLE III

SUMMARY OF GOVERNMENT EDUCATION

Kind of Institution	Institutions	Students	% of Total
Lower Primary	118,852	3,700,604	86.2
Higher Primary	7,862	386,358	9.0
Middle	444	69,770	1.6
Normal	211	27,905	
Industrial	2,166	81,814	2.5
College and Professional	94	25,373	.6
Higher Normal	10	2,357	
Total	129,639	4,294,181	

APPENDIX II.

FINDINGS OF THE SEVENTH ANNUAL MEETING OF THE NATIONAL ASSOCIATED EDUCATIONAL ASSOCIATIONS (CHINESE)

The National Associated Educational Associations met on October 27, 1921, in Canton. Thirty-five representatives were present. A radical change in the educational system was recommended.

Guiding Principles

The six principles that guided the representatives in deciding on the new system are:

(a) To be in accordance with the republican form of government and to develop the spirit of democratic education;

(b) To be in harmony with the requirements of social evolution;

(c) To develop the individuality of the youths and to allow them freedom of choice;

(d) To pay attention to the financial ability of the people;

(e) To allow room for alteration in the different localities;

(f) To aim at the facility for widespread education.

Features of the New System

1. The whole system is divided into three periods, Primary Education, Secondary Education, and Higher Education.

2. The division into periods is made according to the physical and mental developments of the children; i. e., the period for Primary Education extends from six to twelve years of age, that for Secondary Education, from twelve to eighteen, and that for Higher Education, from eighteen to twenty-four.

3. In view of the extensiveness of the country and differences in local conditions and requirements, the system has provided for flexibility in establishing schools and courses.

4. Education must center upon the children themselves, therefore in an educational system the individuality and the intellectual capacity of the children must be taken into consideration; hence in this system, higher and secondary education employ the elective method in determining their curriculum, and in primary education an elastic method has also been provided in connection with the promotion from class to class.

The Primary Education Period

1. The primary schools are established with the view of extending popular education and training for citizenship, and not merely as a preparation for secondary education.

2. The divisions into higher primary and lower primary will be discarded, and hereafter the primary schools will take the form of a single grade.

3. The length of primary education is six years, from six years of age to twelve; but it may be divided into two sections, the first four years, and the second two years. Those who prefer to establish a

school giving instruction only in the first section may be allowed to do so.

4. In the curriculum of the primary school, after the fourth school year, according to local conditions, special courses for preparation for vocation may be added.

5. Compulsory education is temporarily fixed to be four years. The different provinces and special districts, however, must prolong this period after it has been well spread.

6. The school age for compulsory education may be determined by the different provinces and districts themselves, according to local conditions.

7. The Kindergarten is to receive children under six years of age.

8. Continuation schools (or make-up schools) must be provided for those who have not been able to receive proper education in their early age.

The Secondary Education Period

1. This section of secondary education may be provided by one school from beginning to end, or by several schools together.

2. This section of secondary education may be provided in part, if in any secondary school district the local financial condition does not allow the complete provision of the entire section.

3. The elective system is to be employed in the secondary education.

4. The amount of requirements for vocational training or common knowledge is different with different subjects. The elective system does not draw a sharp line in the relation between ordinary and vocational courses. In this system, the secondary schools are divided into two sections of three years each with the third year of the first section as a brief intermediate stopping point in the whole section, both for the sake of convenience in teaching and for the natural division in the children's physical and mental development. Those courses which are more convenient to be divided into two sections of four and two years or of two and four years may be so divided according to circumstances.

5. The higher and lower secondary course may be provided by two schools separately.

The Higher Education Period

1. Universities are named in opposition to primary schools. A university with only a single course may also be called one; and not necessarily a university with a combination of certain courses may then be so called.

2. University education is to extend from four to six years according to the nature of the courses.

3. The university will have no preparatory course; candidates for a university education must be graduates of the higher secondary schools, or with the corresponding qualifications.

4. The students of a university must at least learn two foreign languages.

5. The graduates from a university may enter the university research course; the length of this course is not fixed.

6. Universities may provide special courses. Persons who wish to investigate any special subject may join these courses. The number of years is not fixed.

7. College education is to extend from three to four years. Graduates from colleges will receive the same treatment as a four-year graduate of a university.

8. The colleges will have no preparatory course. Qualifications for entrance will be the same as that of the university.

Normal Education

1. The normal secondary schools will cover six years, the first three years consisting of ordinary courses, and the second three years, of normal courses.

2. The normal secondary schools may provide for six years of entirely normal courses. They may also provide three years normal courses for lower secondary graduates. Ordinary secondary schools, which are able to provide also normal courses, may be allowed to do so.

3. Higher normal colleges will be of four years. The qualifications for entrance are the same as those of the university.

4. The graduates of the higher normal may enter the university research course.

5. Universities may provide for higher normal courses. The higher normal colleges will continue to be independent

6. In beginning to promote compulsory education, normal lecturing halls may be provided according to local requirements.

7. In order to promote vocational training, special courses for training vocational teachers may be provided in the vocational courses of the higher secondary schools.

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